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STORY
OF THE
Roseville Methodist Episcopal Church
NEWARK, NEW JERSEY

1857 - 1927

By

REV. A. H. TUTTLE, D.D.



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History

of the

Roseville Methodist Episcopal Church

of the Newark Annual Conference of the

Methodist Episcopal Church

Newark, New Jersey

By

Rev. A. H. TUTTLE, D.D.

MORRIS S. DANIELS

BENJAMIN F. EDSALL

1857 - 1927

CLERGY

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BISHOP NEW YORK AREA

THE REV. ARCHEY BALL, D.D.
SUPERINTENDENT NEWARK DISTRICT

THE REV. JOHN M. VERSTEEG
PASTOR

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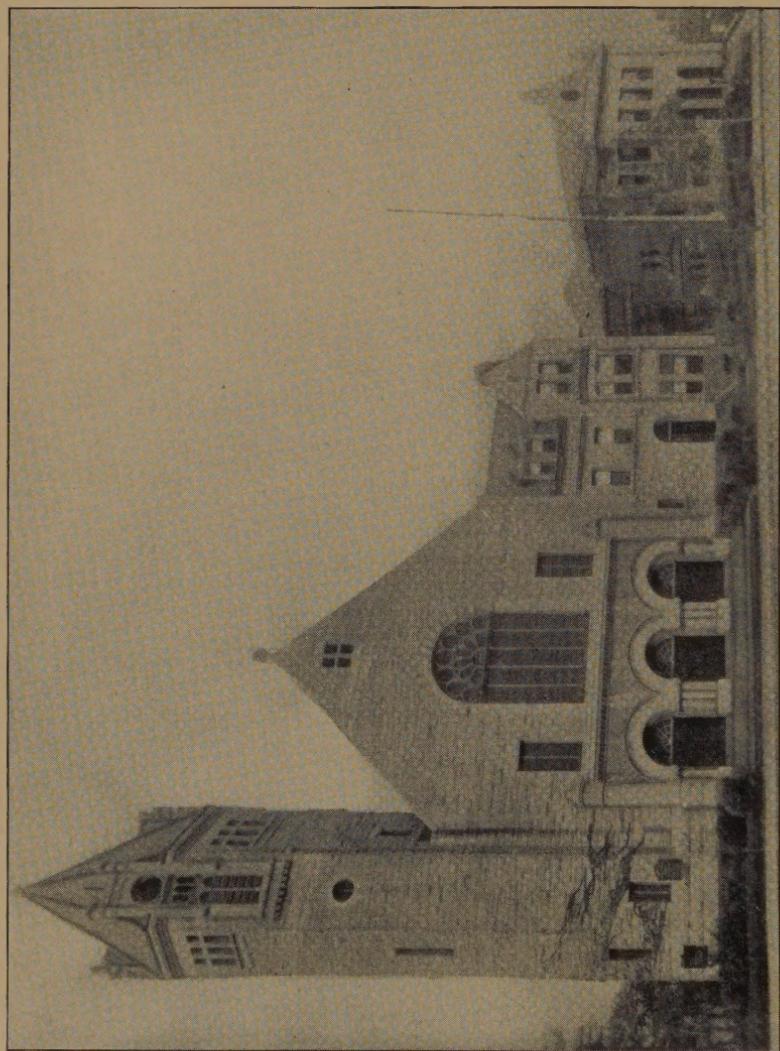


Photo by William Begeleimer.

THE ROSEVILLE METHODIST EPISCOPAL CHURCH AND PARISH HALL

Erected 1889-1890

Dedicated June 1, 1890

Erected 1908-1909

Opened October 10, 1909

C.H.

DEDICATED
TO THE
PAST AND PRESENT PASTORS AND MEMBERS
OF THE
ROSEVILLE METHODIST EPISCOPAL CHURCH
NEWARK, N. J.

OUR SAINTED DEAD

“IN THE MEMORY OF THOSE THEY LOVED
AND WHO LOVED THEM, THEY LIVE.

“WE, WHO DURING THESE YEARS HAVE
STOOD IN THE PLACES MADE VACANT BY
THEIR CORONATION, KNOW HOW FULL WAS
THE MEASURE OF THEIR SERVICE, HOW UN-
FALTERING THEIR FAITH, HOW WIDE AND
DEEP HAS BEEN THE STREAM OF THEIR IN-
FLUENCE THROUGH THE CHURCH.”

“When I sink into that sleep which we call death my resting place will be Thy bosom. Thine arms will hold me as those of mothers hold their sleeping children. And Thou wilt keep watch. Over those whom I love and have left behind, over those who will seek me and find me no more, over the fields in which I toiled, Thou wilt keep watch. Thy good hand will mend my faults. Thou wilt wipe out with Thy white snowflakes the traces of my steps which went astray. Thy peace will fall on those past days which I spent in anguish; Thou wilt cleanse whatever was impure. And with all I have been—a poor shadow unknown to myself, whose sole realty was in Thee—Thou wilt do according to Thy will. Thy will is my hope, my morrow, my life beyond, my rest and my security. For it is vast as the heavens and deep as the seas; the suns are its faint reflection and the highest thoughts of men its far-off image. In Thee is my trust, and to Thee I commit my all.”

PASTOR CHARLES WAGNER.

Great God and Father, with what grace divine,
Deignest thou in this church of ours to shine;
This sanctuary is the holy place
Where we may gaze upon thine unveiled face.

Here little children learned to worship thee;
Here youths discovered thy sublimity.
In matchless moments, in this dwelling dear,
Hast thou to waiting hearts drawn deeply near.

Father, how blessed in thy sight the church
Where congregations seek thy mind to search,
And where thy people dwell upon thy love,
Until endued with power from above.

May every Lord's day see us in thy house,
May we be faithful to perform our vows;
Assist each other to adorn thy name,
To keep the altar fires for thee aflame.

Let Scripture, meditation, song, be prayer,
Our contributions love to thee declare;
Be in the prophet's word that we may hear
Thy voice in his voice, comforting yet clear.

Within this temple, reared to speak thy worth,
May our devotions serve to show thee forth;
And, through this worship, may we come to be
All that we should for mankind and for thee.

JOHN M. VERSTEEG.

ROSEVILLE METHODIST EPISCOPAL CHURCH

It is located at the corner of Orange Street and Bathgate Place in the "Roseville" District of the city of Newark, about twenty minutes' ride from the heart of Newark, the corner of Broad and Market Streets. It is within a block of the "Roseville Avenue" station of the Lackawanna Railroad. The Orange Street trolley cars and two "bus" lines from the center of Newark pass the church door. Other "bus" lines and two other trolley lines are in the immediate vicinity of the Church.

MEMBERSHIP

Active	1,280
Inactive	257
 Total	 1,537
Sunday school scholars.....	723
Officers and teachers.....	85
 Total	 808

CONTRIBUTIONS—CONFERENCE YEAR 1926-27

For benevolences.....	\$14,549
For local church.....	24,656
 Total	 \$39,205
Value of church property.....	\$152,000

The above figures are from the Annual Conference Minutes of 1927, and do not include other items not there reported raised and expended, amounting to \$1,473.98. The Church Budget for this year, 1927-1928, calls for \$41,000.

The Church has the largest membership of any in the Newark Annual Conference.

THE CHURCH

“The Church’s one foundation
Is Jesus Christ her lord;
She is his new creation
By water and the word:
From heaven he came and sought her
To be his holy bride;
With his own blood he bought her
And for her life he died.”

There is a great immortal thesis which always has and will again weld (all) these strange antitheses into unity and reconstruct out of these contradictory attitudes of the human mind a character symmetrical and noble; a thesis which again and again has overthrown and always will in the end rout every false hypothesis of life, and that thesis is the sublime declaration “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.”

By the grace of God we shall continue as a church to preach to men repentance for sin and faith in the divine, atoning, risen, everlasting Christ, who is the propitiation for our sins, and not for ours only but for the whole world.

To THE READER:

We must in justice to Rev. A. H. Tuttle, D.D., and ourselves, state that we take only the smallest measure of the credit for this work. We have had a part in the initiative, supervision, suggestion, contributions, editing, publication, etc., but the hand and mind of Doctor Tuttle are so clearly apparent that we do not have to tell you to whom you are indebted for your pleasure as you read the following pages. From those who have had the great privilege of listening from time to time to this pastor—generally conceded one of the great preachers of his day—the real author, even though unnamed, could not be concealed.

We now voice for you, ourselves, and our Church, our sincere thanks to Doctor Tuttle—our former pastor—for the performance by him of this labor of love in his later years, this tribute to the Roseville Methodist Episcopal Church. Long yet may be his life, and his memory ever green!

The editors make no claim for perfection for their work. They are acutely aware of its shortcomings. For the sins of commission, they crave your indulgence; for the sins of omission, it is only fair to say that they strenuously sought to obtain from the various organizations of the church details which if obtained would have given more life and interest to the book. They know full well that there is a wealth of such detail and incidents which if procurable would have been very valuable. As it is, however, they hope the volume may serve, at least in a measure, its purpose and put and preserve in permanent form information for which the Church will at least in a later period of its history be thankful.

All down the line, since 1857, there has been steady and willing toil year by year to build up the Roseville Methodist Episcopal Church, stronger, better and worthier. Now it is in your hands. Surely we will, as others have before us, do our part to aid in its progress, in its usefulness to our community, in making it a great living force for God and the advancement of his Kingdom.

"Thou art to know that thy soul is the center, habitation and kingdom of God. That therefore to the end the Sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet, void and peaceable; clean from guilt and defects; quiet from fears; void of affection, desires and thoughts, and peaceable in temptations and tribulations."

—MIGUEL DE MOLINOS.

It is our hope and prayer that all may be led into a closer fellowship with Jesus Christ, into a deeper and richer experience of personal salvation, into a larger measure of unselfish and devoted service.

Morris S. Daniels.
Benjamin F. Edsall.

PREFACE

The editors have prepared this volume by the command of the Church Board in connection with the seventieth anniversary of this Church, to put the story of our Church in permanent form, easily attainable by the thousands who have worshiped or who now worship at its altar, and other thousands who will worship there when this generation has passed away.

It has been a toil of pleasure and spiritual benediction. We have spent many hours in the solitude of the church vault behind its rusty steel doors, searching old church records weather-stained and ink-faded; and have shared the hopes and fears, the faith and triumphs of our fathers who nourished this fruitful vine of God's own planting. It was a great privilege to come into fellowship with the makers of our Church; and we hope that this book will help others to share that privilege.

The question is asked "Why write the History?" Our reply is "Lest we forget," and in forgetting, allow the splendor of our present activities to smother out the ancient life. Jacob retained the idolatrous images of Padan-aram in his family even after his wonderful experience at Peniel, until God said, "Arise and go to Bethel." Then he buried the teraphim under an oak. Idolatry could not live in the conscience awakened by the pillar of stone which he had set up as a memorial on the morning after his heavenly vision. No nation, no church can preserve the Spirit that produced it, without memorials. May this book of memory stand like that Bethel pillar of stone. May it thrill our hearts to review the past and stir us up to nobler efforts and higher aims.

The editors would gratefully acknowledge their indebtedness to Brother Charles H. Pell, without whom this story could never have been written. He was for thirty-four years an honored and useful member of Roseville Church. He had a singular genius for research, and patiently sought and found old church documents, some of which were thought to be hopelessly lost. He collected all the official records which could be found, many of which were incomplete, carelessly written and in disorder. To these he added newspaper articles relating to the Church, programs, pictures, and letters from old members and pastors. All these he classified, indexed and filed. He furthermore persuaded the Board to build a safety vault in the basement of the church for their preservation.

It was his purpose when he could command the leisure, to write a history of the Church which he dearly loved, and for which he toiled both in office and privately with rare energy and genius. But the leisure never

PREFACE

came. He was a busy man not only in his personal business and the Church, but also in civic affairs. He was chairman of the committee on Public Park of the old Roseville Improvement Association, and was a commanding force in the initiation and completion of our beautiful Branch Brook Park. Suddenly on January 6, 1906, he laid aside his implements of toil and his pen. When he had gone, his brethren recorded of him, "His place can never be filled." How keenly we feel that fact when nearly twenty years later the Church put his pen in our hands and commanded us to write the History which he had purposed doing.

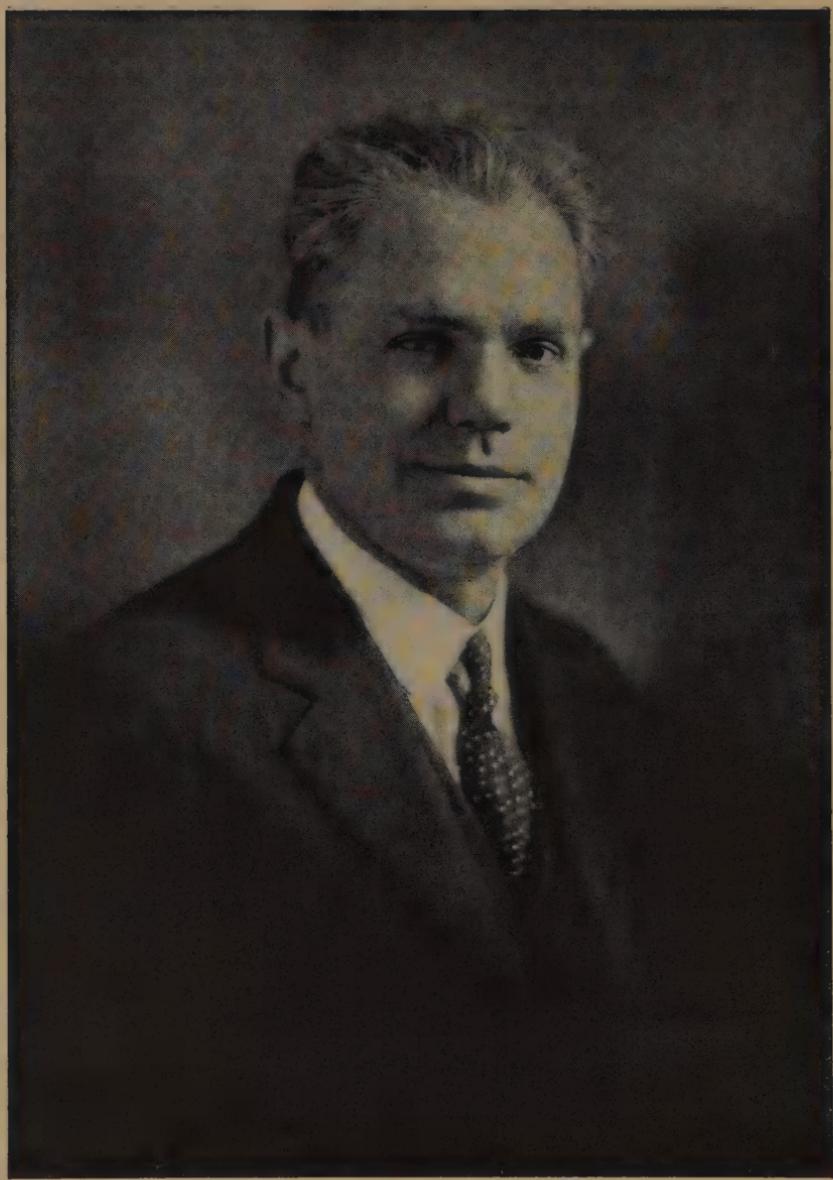
We have tried to make our History a readable book, which fact explains its length. Many local church histories, because of their excessive brevity, are simply a collection of annals, a catalogue of names and statistical tables, unrelated, without atmosphere, color, fragrance, and unless we happen to know the persons, their names are impersonal, bloodless things. Who reads statistical tables for the joy of it?

We feel the actual history of our Church is no such piece of dullness. It is the story of an unfolding life in a fruitful branch of the vine of which Jesus said, "I am the vine." We would tell the story in such a way as never to lose sight of his presence through all these years.

A. H. TUTTLE.

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JOHN MARINUS VERSTEEG

CHAPTER I

THE CITY OF NEWARK, NEW JERSEY

Newark was settled in 1666, just one hundred years before Methodism began its career in America. A number of English Puritan families in Connecticut, who for conscience's sake, could not live in undisturbed fellowship with other resident colonists, decided to seek a home of their own in the wilds of the Province of New Jersey, where they could maintain "an exclusive Christian community whose governance would be biblical in principle" undisturbed by doctrines and practices other than their own.

Major Robert Treat was appointed to head a commission to select the locality, and after a careful study of the situation chose the ground which is now covered by our thriving city, Belleville, Bloomfield, the Oranges and other suburban centers which at this time total over 600,000 population.

The commission had examined the site on the eastern bank of the Delaware River where Burlington now stands. The Puritan spirit of the community possibly may have survived the march of Time longer if it had settled there. As it is to-day, hardly a trace of it is perceptible in the giant metropolis of the State.

But the site on the Passaic at that time seemed far more desirable. The land west of the river was a generally level plain twenty-three feet above high tide, and at the western limit rose to a height of two hundred and thirty feet, which at this time gives an entrancing view over a country where dwell fully a million souls, and on to the towers of New York City. At the time the choice was made the land was well watered with springs and streams, fertile and easily tilled.

Furthermore, it was near enough to the government center, Elizabeth Town, for the people to feel the pulse of the political life, of which the Puritan mind, for religious reasons, was very jealous. And Philip Carteret, who was Governor of the Province and an ardent friend of the Newark settlers, was within easy reach.

The river, which is designated on an early map as "ye great river Passayak," gave ready access to the sea and to New York, nine miles away. It was rich in the abundance and variety of its fish among which were sturgeon and shad in their season.

The people frequently spoke of "our beautiful river." In those days it was indeed a stream of many charms to evoke poets' dreams, anglers' raptures and lovers' trysts. The meadows beyond which to us

seem so prosaic, were unfretted by rattling trains and smoking factories, and were lovely with graceful flags, blooming marsh-mallows and misty vistas.

The settlers purchased their land from the Indians. The articles of agreement were drawn up by Samuel Edsall, an ancestor of the family of that name, members of Roseville Church. The payments were made in goods, valued at \$750. Among the goods specified are: "four barrels of beere" and "two ankors of liquor, or something equivalent." Those old-time saints had something yet to learn before they could realize the "kingdom of God" they sought to establish on "ye beautiful banks of the great Passayak."

The foremost man in the founding of the settlement was Major Robert Treat. But he returned to Connecticut after six years and later became Governor of the Colony. And so it came to pass that Rev. Abraham Pierson, who joined the little community one year after the first emigration, bringing with him a large number of families with the same Puritan principles as the earlier settlers, became the dominant mind in shaping the character and history of the town. He was the pastor of the First Presbyterian Church; and it was he who gave the name to the new settlement in honor of the city in England where he was ordained—Newark-on-the-Trent.

The founders, after much prayer, "seeking the advice of God," based the form of the government after passages of Scripture, which are quoted in its charter:

"And their nobles shall be of themselves, and their governor shall proceed from the midst of them." Jeremiah, xxx, 21. "One from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee which is not thy brother." Deut. xvii, 15. "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over thee." Deut. i, 13. "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Exod. xviii, 21.

To the zealous dreamers of this Utopian kingdom of God, everything was promising. They were living in the practical seclusion which they sought. There were but a few settlements in the Province; and they were mostly occupied by the Dutch on the western bank of the Hudson and along the northern courses of the rivers Hackensack and Passaic. Philadelphia was at that time an Indian village. Not a hut stood on the wooded bank where now the spires of Trenton point heavenward. The population of New York city did not number 5,000, and most of the people lived below the stockade built along what is now Wall Street.

New Jersey was a wilderness with no roads across it save a few narrow Indian trails. There was not even a trail across the meadows between Newark and Paulus Hook (Jersey City).

For a hundred years these pious folks lived their simple life in peace. It really seemed that this last effort of the Puritans in America was sure to be permanently realized.

But the sturdy Puritans, in spite of all their prayer and zeal, could not stay the resistless urge of progress.

The American Revolution came. The Newarkers, by spiritual inheritance and by personal will, were advocates of national independence. They were avowed patriots, led by the illustrious Rev. Alexander McWhorter, pastor of the First Presbyterian Church, who was a Patrick Henry in the fury of his eloquence, a counselor of George Washington, and a leader as fearless as he was wise.

British soldiers made raids upon the town and almost destroyed it by plunder and fire.

After the Revolution, with the shackles of royal tyranny cast off, the life of Newark radically changed. The old-time intolerance could not thrive in the new intellectual atmosphere. The saints who formerly contended so strenuously for their own liberty of thought, rapidly yielded the same privilege to others. Furthermore, the Puritans had learned that they could not destroy sin by ethical codes severely enforced; nor was spiritual liberty attained by metaphysical doctrines eloquently preached. Sin grew like weeds in the streets of the town of Newark as elsewhere, and many sincere men felt that their austere religion was a depressing burden rather than a joyous freedom of the inner life. Strong men were wondering whether, after the failure of a hundred years' experiment, the old way was altogether the true way.

Hence when the Methodist itinerants came bearing the glad tidings of a free and full salvation, and testifying of the conscious life of God in their hearts by faith in Christ, they suffered no violent opposition. Methodism at first, for reasons related in a subsequent chapter, was of slow growth. But after it had become thoroughly rooted, it was like "a thrifty vine planted by a well, and its branches grew and climbed over the wall." The church has been a potent force in the rapid growth of our great city. It would be interesting to trace in detail the part it has taken in its industries, its politics, its courts, its literature, its educational, benevolent and other institutions, and especially its moral and religious life. Much of it will appear in the unfolding of our story. But to attempt that here would lead us far astray from the purpose of this book. In the area owned by the original settlement, there are now twenty-six Methodist churches with a property valued at over \$2,500,000, and over 14,000 communicants.

CHAPTER II

RISE OF METHODISM IN NEWARK

The seed from which the fruitful vineyard of Methodism in America has grown was wafted across the sea from Great Britain in 1766. Two local preachers without a commission from the mother church or any authority save that of the Spirit which impelled them, began about the same time to preach the Gospel in this land to which they had emigrated. Both of them were Irishmen. Philip Embury organized a Society in New York city, now the John Street Church. Robert Strawbridge formed Societies of Methodists in Frederick County, Maryland.

Three years later, Mr. Wesley sent to these Societies two ordained preachers, Richard Boardman and Joseph Pilmore, of fragrant memory in our church. Saint George's Church, in Philadelphia, was dedicated in 1769 by Joseph Pilmore. In 1771 Francis Asbury and Richard Wright were sent. The first of these, Asbury, proved to be the providential man to guide the young church through the trying period of the Revolutionary war, and unite its varied and often conflicting elements in a working organization which has continued for nearly a hundred and fifty years. He was ordained Bishop in 1784 and was to America what Wesley was to England.

The rise of Methodism in the city of Newark is obscured in the mists of receding years. But we know that Methodist preachers with fiery zeal had been traveling through this part of the State, heralding the glad tidings in Christ, long before the organization of the Methodist Episcopal Church in the city of Baltimore in 1784. And there were many classes and preaching places throughout this region before that date. There is a persistent though uncertain tradition that aside from the private residences and the court houses where preaching services were occasionally held, the first building where Methodists convened regularly for worship in Newark was a barkmill standing not far from the site of the present Halsey Street Church.

The earliest official record of Methodism in Newark is in the minutes of the Philadelphia Conference which, until 1836, included the entire State of New Jersey. It is there stated that in 1786 Newark was a "Mission" with fifty members, and with Robert Cloud as pastor. He was at that time a local preacher, who had located in 1776; a thing which two thirds of the early itinerants were forced to do because of broken health or insufficient support. But this man's zeal would not suffer him to abandon his work altogether.



PILLING MEMORIAL STATUE OF FRANCIS ASBURY

Seemingly the mission did not prosper, and for several years we find no mention made of it either in official documents or private correspondence. The town was a part of the circuit to which Elizabeth Town and Belleville belonged, and the few members who remained held their membership in the church in Belleville.

The next historical mention made of the Methodists in Newark is in 1796. In that year Rev. Thomas Morrell was one of the preachers on the Elizabeth Town circuit. He was one of the heroes of the Revolutionary war, who served as Major in the patriot army. He was wounded and left for dead on the battlefield of Flatbush, but recovering from his wounds, was elevated to the rank of Colonel and returned to the service and took a prominent part in several of the bloodiest engagements of the war. He was a warm personal friend of George Washington, who wished to retain him in some official position in the service of the nation. But after he retired from the army, he was converted after the old-time Methodist fashion and became one of the best known preachers of the time. He, for a few years, traveled as a companion of Bishop Asbury.

The story is related of this man, who was to the end of his life affectionately called Major Morrell, that he was riding through Newark in the year we have named, on his way to preach at Belleville, when a Mrs. Woodruff hailed him with, "Ain't you a Methodist preacher?" On replying that he was, she asked him to fix a date to preach in her house. He at once consented, and her humble home on Broad Street between Cedar and Academy Streets became the cradle of Newark Methodism. Surely a memorial tablet recording this fact should be placed on the wall of the "Bee Hive" store which now covers the sacred lot. The "Bee Hive" is now known as the Kresge Department Store.

The dwelling became too small to accommodate the congregations which came to hear this illustrious soldier-preacher, and arrangements were made to hold services in the court-house.

In 1808 the eminent Ezekiel Cooper, one of the mightiest makers of American Methodism, was appointed to the circuit and set himself to "strengthen what remained" of the Newark mission. Three years later, when he left the circuit, its name was changed to that of Newark, probably because of the growth and importance of the town, certainly not because of the strength and commanding influence of the church there.

So far as we can learn, when he came to the circuit all that was left of the "mission" of 1786 was a little class of five members which a young man by the name of D. Bartine had organized in 1806 and which nine years later numbered only fourteen. It is an interesting fact that this young man later was the father of Rev. David W. Bartine, D.D., a preacher of marvelous eloquence, who, in 1845-46, was pastor of the

great Halsey Street Church, which grew from the little root which this young man had cultivated.

The first Methodist church erected in Newark was Wesley Chapel, now known as the Halsey Street Church. It was dedicated by Ezekiel Cooper on New Year's day, 1809.

Previous to that date, as we have seen, and for some years thereafter, the church made slow progress. At one time were it not for an occasional reference made to it in private correspondence, we would naturally infer that the original organization had ceased to exist at all. And nine years after the dedication of the church building, it had but 138 members, nine of them colored.

Can we account for this slow growth?

The gospel of a free and full salvation was not readily accepted by a people who were thoroughly indoctrinated in the prevailing Calvinism of the older churches in the city. And the Anglican ritualism of the Episcopal church at that time was repugnant to the genius of American Methodism. Then there was the matter of social position to be considered. The mission of the Methodists was among the lowly. Their work of reforming sinners and cleansing the foul places of the town was for the betterment of the community and therefore to be commended and assisted by the so-called better classes, but they had no notion of becoming one of them. We find nothing to suggest any persecution of Methodists in Newark such as often occurred in other places. On the contrary there was a disposition to aid them. It is recorded that the Rev. Benjamin Ogden, rector of the Episcopal church in Belleville, proposed to Bishop Asbury that he would at his own expense erect a small meeting house in Newark for the use of Methodists. But it is added, "but this broad-minded project was not brought to accomplishment." The reason probably was that the generous rector held the Wesleyan idea that the Methodist organizations were merely Societies formed for the promotion of personal holiness and the doing of good in the community; but retaining their membership in the old mother church and there taking the holy sacraments. But that was not at all the idea or spirit of the American Societies.

Furthermore, while the people recognized the brilliance of many of the Methodist preachers and were charmed by their fervid eloquence, there prevailed a common sentiment that Methodists and their preachers were uneducated and not trustworthy in matters of biblical doctrine and the spiritual life. They were regarded as sincere enough, but mistook feeling for truth and enthusiasm for spirituality. And so it came to pass that our little group was treated with condescending sympathy which was quite as helpful as indifference. And for many years almost no

citizen of influence came to champion the mission in its struggle for life.

But these external causes alone will not explain the almost lifeless existence of the mission until the dawn of the nineteenth century, when it was born anew. It seems to us as we gather up the facts over the long stretch of 140 years back to the date of the first official record of the church in Newark which we have mentioned, that the real secret of its barrenness was the fact that it was content to remain a "*mission*," receiving its support financial and otherwise from outside. True life is from *within*, pulsing, progressing, bearing seed and reproducing itself. If for any reason it gets the pauper spirit, living by the efforts of others rather than by its own, it becomes anaemic, limp and bloodless. It is true of plants, persons and churches. And we are inclined to think that this was the condition of the little church of Newark during the greater part of the first two decades of its existence. Like the church of Sardis, it "had a name to live, but was dead."

Just when the change came for the better, and the members awoke to the consciousness that it was theirs to minister rather than to be ministered unto, we do not know. But we read that "on January 22, 1808, Richard Leaycraft, John Dow and Charles Marsh met at Mr. Dow's house in Belleville and conceived and approved (a plan) to erect a church in this place." In that simple resolution we hear the echo of the footfall of the Spirit that walketh among the seven golden candlesticks. Sardis, that was only a name, is now a living church and will be heard in history. "I will not blot his name out of the book of life."

The next move was the securing of a lot on Halsey Street and then at five o'clock Saturday afternoon, October 8, 1808, the members of the Methodist Society met to elect a board of trustees. It was then that the church was organized and the corporate name—The Trustees of the Methodist Wesley Chapel in the Town of Newark, in the State of New Jersey—was adopted.

WESLEY CHAPEL

The church with its present structure standing on the original site, which is now in the most crowded business section of the city, has survived the mutations of over a century, and has preserved much of the strength and fully the devotion of the olden time. It is loved as our "mother church" and is revered by the preachers of the Conference as its church home in the city. During the most recent years many of the Conference sessions have been held within its hallowed walls.

For fifty years prior to the organization of the Roseville Church and many years subsequent, the evangelistic spirit dominated the Methodism of Newark. Every preacher was aflame with a passion for souls.

He toiled for and expected a revival in his church at least once every year. If it did not come, he felt that something was radically wrong either with himself or his church and he and the chosen few wrestled with the angel of the Lord like Jacob at Peniel. If this failed, he wished to get away to another field. His people shared his feeling and longed for the revival as the garden longs for the Spring. Even if penitents did not crowd the altar, their own souls were revived in the times of refreshing from the presence of the Lord.

To aid in this work they licensed laymen to preach, and local preachers in some places outnumbered the ordained preachers. Praying bands were formed which went forth with song, testimony and exhortation to awaken sluggish churches or to sound the glad tidings to the churchless, in old barns or in the open field.

The entire machinery of the church was formed and worked for this supreme end—to save lost souls.

Our leaders, both lay and cleric, felt like John Wesley, who though himself was intellectually and socially an aristocrat, they must go with God's message to where they were most needed, among the poor and miserable. Thus they fulfilled their stewardship on the by-ways and hedges.

It was this, perhaps, that gave rise to the early charge that our people were an "ignorant set." The very mark of their royalty became the occasion of their scandal. It was not true. It is indeed a fact that very few of our ministers were college graduates in the childhood of Newark Methodism; and there was a popular suspicion of university men even in the church itself. And that was so in spite of the fact that the founders of Methodism, the Wesleys, Whitefield, Fletcher, Coke and others, were men of that class.

Furthermore, the preachers of this section who were college bred, such as Dr. D. D. Whedon, for many years editor of the Quarterly Review; Dr. J. T. Crane, President of Pennington Seminary; Dr. John McClintock, President of Drew Seminary; Dr. Jonathan K. Burr, one of the translators of the original Scriptures into the Revised English Version, and others nearer the time of our own Church, such as Dr. G. H. Whitney, President of Hackettstown Seminary, and Dr. R. L. Dashiell, who was himself a flaming evangelist, were all conservers of the spirit and aim of the ancient church. Nor were the so-called uneducated preachers ignorant men. Many of them were profound students of the Scriptures; and as they rode their horses over their extended circuits, carrying their library in their saddlebags, they built up a theology unfettered by the metaphysical obscurities of the schools, a theology that included the fundamental truths which are held in common by all Protestant sects. And it

was the truth of life that could be everywhere preached and tested in personal experience, that gave a pungency and wonderfully persuasive power to their preaching.

Among those of this class who were frequently heard in Newark were Ezekiel Cooper, Nathan Bangs, Joseph Lybrand, Anthony Atwood, George G. Cookman, John Scarlett, John S. Porter, Charles H. Whittacar, S. Y. Monroe and Elwood H. Stokes.

With such a spirit and under such masterful leadership, it is not surprising that Methodism found favor with all the people and that the Lord added to the church daily such as should be saved.

“Wesley Chapel” organized a Sunday school and erected a chapel for preaching services in Franklin Street, which in 1835 became a separate station. Then came Clinton Street in 1842; Union Street in 1847; Quarry Street (Eighth Avenue) in 1848; Central Church in 1849; Saint Luke’s Church in 1849; Warren Street (Trinity) in 1851; Saint Paul’s Church in 1853; Roseville Church in June 11, 1857. Ten new churches were incorporated in eighteen years, more than one in every two years.

This rapid growth is also seen in the study of the church membership in relation to the population. When in 1820 Joseph Lybrand reported 138 members in the church in Newark, the town had a population of 6,507. That is 2.1 per cent were members or 21 to 1,000 inhabitants. When the Roseville Church was dedicated, there were 4,088 communicants in the city, which at that time had a population of 72,941. That is, 5.6 per cent were members or 56 to 1,000 inhabitants. The ratio of increase was more than three times that of the population.

“There was a handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the field.”

CHAPTER III

THE BEGINNINGS OF THE METHODIST EPISCOPAL CHURCH IN ROSEVILLE

Roseville was never the name of one of the villages in the township of Newark. The name was used by popular assent to designate a locality of the town lying west of the canal between Bloomfield and Central Avenues. Before Newark became an incorporated city (1863) and for some years later, this region was mostly farm land which was crossed by a highway now called Orange Street, leading from near the Passaic River to Orange. From this highway a few and narrow lanes led to the few private estates scattered over the territory.

The most pretentious of these lanes was a country road winding its crooked way from the Bathgate estate northward, crossing the Orange pike where Roseville Avenue crosses Orange Street. The northern stretch of this lane was called Boiling Spring Lane, taking the name from a lovely pool of clear water which bubbled up from clean white sand not far from where now Thirteenth Street crosses Second Avenue. Around this spring, wild roses grew in great profusion.

When the city laid out the streets of this section, Boiling Spring Lane was straightened and widened and is now called Roseville Avenue. The question is asked, where did the name come from? The natural and almost obvious answer would be that it was suggested by the fragrant wild roses of Boiling Spring. But that idea is disputed. Mr. J. C. Dana, in his pamphlet on Roseville, quotes Mr. James Bathgate, on a portion of whose estate our present church buildings stand, as saying that a portion of Roseville Avenue was Bathgate Lane, so called because it ran along his property; but the name was changed in honor of a gentleman by the name of Rowe, who owned an estate lying between Orange Street and Bloomfield Avenue, through which the newly created avenue ran.

Thus the unpoetic breath of history blows away the fragrance of our beautiful name. Roseville is only Rowe's ville. But if a committee on streets has chosen the name of Mr. Rowe for our chief avenue, it has not been able to perpetuate it. The sweet fragrance of the wild rose has triumphed over things human, and our true name is *Roseville*.

There is a printed map in the Newark Directory of 1846 which clearly indicates that the streets running north and south in the Roseville section of the city were more a dream than a reality. Sussex Avenue appears as it now exists leading from the canal to Warren Street, then

called "Road to Orange," parallel to the "Turnpike to Orange," the only new street running westward. All the others ran north or south from the Pike, and were named by numbers as at present. Roseville Avenue is named Eighth Street. Our suspicion of the inaccuracy of the map is strengthened by the testimony of old citizens of the time, who say the map is only "a piece of the imagination." The probability is that the survey had been actually made and the streets laid out on paper; and later this old survey was made the basis of what was finally wrought out in fact.

From 1850 Newark had a phenomenal growth, and many attractive dwellings of moderate cost were erected on lots ample enough for lawns in front and gardens in the rear. These were immediately occupied by industrious, thrifty, law-abiding home-makers; and Roseville soon became a flowering residential suburb worthy its fragrant name. It blossomed like the rose.

We who are living in the busy life of Roseville to-day, with its hundreds of beautiful homes, many churches, schools, pleasure resorts, railways, trolleys, jitneys and long lines of stores, can hardly picture the quiet life of the old Roseville of 1860. The true way to measure time is not by years, but by the changes it has made, changes not merely of outer circumstance, but of the inner spirit.

In 1860, the entire city numbered less than 73,000 inhabitants. Now it numbers nearly half a million, and the tense spirit of the bustling city pervades the crowded streets of our once delightful suburban solitude. Furthermore, the over-crowded Oranges press hard upon us from the west, and we can hardly tell when we pass from one city into another. We must travel afar before we can scent the sweet breath of our antique wild rose.

Before 1860 there were but two organized churches in the Roseville region, and they were very small. Saint Barnabas Protestant Episcopal Church held its first service here in a private house September 11, 1852, and it was three years later before their first building was consecrated. The first Presbyterian church organized in Roseville in 1854, was unable to support its first pastor and he was forced to teach school for a livelihood. The few Méthodists who lived here held their membership elsewhere. Twenty of these formed a class, January, 1855, at the home of "Brother Clayton," with Edward Colver as their leader. They, however, continued to meet only about a year, and then disbanded.

We hear very little of schools in Roseville before 1860. The most prominent was that taught by Rev. J. T. Pingry, the retired pastor of the Presbyterian Church. He taught in his own house on Sixth Street and later in a larger house he built for the purpose on Sussex Avenue. It is recorded that the first public school was held over C. M. Hill's grocery

store on Orange Street east of Myrtle Avenue. The first primary school was not yet erected.

At that time the western limit of the Morris and Essex Railroad was Morristown. The extension from Newark to Hoboken was not completed until two years later (1862). In traveling from stations between Morristown and Newark to New York, passengers were drawn in their car by horses from Newark station to Center Street and from there went to the city by the Pennsylvania Railway, then called The New Jersey Railroad.

There were no street horse-cars, no jitneys, or any other public conveyances save a number of old-fashioned stages which plied their sluggish way to and fro along the dusty turnpike to Orange, and, as Dr. George A. Van Wagenen writes, "Denman's omnibus, which made several trips a day between the old tavern, corner of Orange Street and Roseville Avenue (then called Bathgate's Lane), and a drug store at the corner of Broad and Market Streets, which it left on its last trip up at 6 p. m. After this hour one walked if he could get through the mud." There were no clubs, no theaters, no parks, no banks, no fire department, excepting a volunteer company with a very incomplete fire apparatus, in all the Roseville section.

Of course the picturesque architecture and the long vistas of farm land of the "Old Roseville Days" have mostly passed away. One of the old-time homes with its delicious quaintness of *Auld Lang Syne* stood next to our modern Parish House on Orange Street; and was for a time the home of the Roseville Branch of the Newark Public Library. It was a house with a long and romantic story of an ancient family, the Bathgates, who for many years were prominent figures in the history of Roseville. It, however, is especially interesting to Methodists because a large portion of the Bathgate property was purchased by the church for their own use, a full account of which is told in its appropriate place.

The Roseville Methodist Episcopal Church was begotten of the Spirit in 1855 in the hearts of the twenty members of the little class we have mentioned, of which Edward Colver was the leader. It was cradled and nursed by the Ladies' City Mission until the church was recognized by the Conference as capable of taking its place as a separate station in the community of churches; and Bishop Scott appointed to it its first pastor.

Its cradle was the Sunday school. The brilliant story of the school is told in a printed pamphlet issued in 1906, at the time of its fiftieth anniversary celebration, to which reference is made. To Brother Augustus Scarlett, of blessed memory, we are indebted for much of the material therein contained. But in writing of the beginnings of our Church we cannot omit a brief mention of the vital fact that the Church had its historic start in the school.

The distance of Roseville from the Methodist churches then in existence made it necessary for the parents who wished their children to be trained in the doctrine and spirit of the church to which they belonged to make some arrangement for a Sunday school near where they lived. Accordingly in the winter of 1855 Mr. Gilbert Wilson gathered five children in his home where, with the assistance of a few others, among whom was James Ayres Wilson, who acted as superintendent, was formed what was practically a Sunday school, although there was no formal organization. It soon became necessary to secure a larger room and in 1856 a room over Hill's store on Orange Street, near Myrtle Street, was secured. In its early days for a time the school met in a room on the site now occupied by the City Trust Company. A Sunday school was soon formally organized with Charles Schepmous, superintendent. At that time there were but twenty scholars on the roll. Little did that band think how great an oak would grow from so little an acorn. "The little one shall become a thousand, and a small one a great nation. I the Lord will hasten it in his time." On the fiftieth anniversary of the school, it had an enrollment of 1,101. The membership of the Church at the date of the issue of this History is: active, 1,280; inactive, 257; total, 1,537.

In 1856 Rev. B. L. Thompson was appointed City Missionary, and as missionary of the Ladies' City Mission, preached after the Sunday-school sessions in the building on Orange Street.

During 1857-1858 Rev. William Copp was City Missionary. He was a man of restless zeal and a wonderful talent to bring things to pass. Without his enthusiasm and leadership, the day of the erection of our first building would have been indefinitely postponed. He was the providential man in the time of our need. (See gallery of pastors.)

Fifteen members, taking the name of "The Roseville Methodist Episcopal Church," formed a Society which was incorporated June 11, 1857. The following are their names: John W. Simonson, Elizabeth Simonson, William J. Maynard, Ann C. Maynard, Gilbert Wilson, James A. Wilson, Charles W. Wilson, Phoebe Ann Wilson, John Stites, William Conger, Mary Ann Conger, Enoch Ruchman, Sarah E. Ruchman, John Peck.

A board of trustees was elected consisting of William Conger, W. J. Maynard, John Stites, John Peck, Jr., and Gilbert Wilson. They purchased lots on Roseville Avenue, not far from the Presbyterian Church. Work was begun and the cornerstone was laid on October 12, 1857, by Rev. Isaac W. Wiley, M.D. (Consecrated Bishop in 1872.) But dissatisfaction arose and the work was stopped. The following year the lots were exchanged for a property on the corner of Warren and Gray

Streets, where the Saint Rose of Lima Roman Catholic Church now stands. The deed recites Stites, Sipp, Conger, Huntington and Conkling, trustees.

These lots were then as now a valuable property and were owned by one Captain Aaron. A Mr. Asa Peck, who owned a large portion of the unoccupied land in this part of the city, donated to Saint Barnabas Church the triangular property on which that church now stands. He also gave to the Presbyterian church the lots it now occupies. We are unable to learn just what he did for the Methodists; but that it was considerable is certain in that it was he who stilled the tempest that arose over the purpose of the Methodists to erect their church near to that of the Presbyterians on Roseville Avenue. Even after the foundation was laid he persuaded the Methodists to exchange their lots for those on Warren Street. At what compensation this was done, is not named. But in an old, time-worn official "First Record Book" (discovered by Brother Charles H. Pell in 1886), we find this quaint but significant record: "In this exchange of lots, we acknowledge that Mr. Peck did us a very material favor."

After many hindrances, personal sacrifices, and annoying delays, the chapel was completed. The young preacher, Brother Copp, was the architect, and wrote the specifications. It was a wooden building, thirty by forty feet, with a recess three by twelve feet in the rear. It stood on the rear of the lot with the gable facing Gray Street. It was not a structure to please an architect's eye. Architecturally it was lacking in dignity, beauty and spiritual suggestiveness. One in passing never would take it for a church excepting for its tall rectangular windows and its box of a belfry upon its front gable. The entire property was valued at \$4,000.

But to the faithful who brought their treasures for its construction, it was *the Tabernacle of the Lord*. And when the time came for its dedication they were filled with joy as was the house of Israel when the ark of the Lord came into the city of David: "They brought up the ark with shouting and the sound of trumpet."

It was dedicated on February 27, 1859. There were three preaching services. Rev. A. F. Mead preached in the morning, Rev. J. K. Burr, D.D., in the afternoon, the Rev. D. D. Lore, D.D., in the evening.

We must add a paragraph to the memory of Brother Copp, who, next to the Wilson family, is the most outstanding figure in the pre-natal days of our beloved Church. He had been four years in the Conference when he came to the city mission, with a reputation for fervid evangelistic qualities combined with high executive ability, which was fully demonstrated in his administration of the mission. During his second year, Warren Street Church, whose pastor had died, was added to his charge. He preached at



THE FIRST CHURCH BUILDING

Warren Street Church on Sunday mornings, at Roseville in the afternoon and West Broad Street Chapel (now Saint Luke's Church) at night.

In a letter written to Mr. Pell thirty years after the close of his labors here, he writes: "All of these churches were in debt. I went begging almost from door to door for the three churches now on my hand, gathering subscriptions through the day and preaching at night, keeping two protracted meetings going, one at Roseville and one at East Newark. I think you will admit I had little time left to use the gown, slippers and easy chair. These trials and triumphs made an impression on my mind never to be forgotten."

He went to Conference with the debts lifted and the several churches in a revival spirit. His Presiding Elder, Dr. J. S. Porter, lifted up his hands and said, "Glory to God, my boy, he most certainly has helped you."

Mr. Copp was transferred to the Northwestern Indiana Conference, where he did conspicuous work. In 1887 *The Southwest Minnesotian* said of him, "Give us a half dozen such men as Mr. Copp, and we will build a city and make no fuss about it."

Though the society was incorporated and governed by a Board of Trustees, it continued under the auspices of the City Mission, and was not yet a regular appointment of the Methodist Episcopal Church.

The Conference appointed Rev. George J. Jones City Missionary for the year 1859. At the close of the year he reported a total membership for Roseville of only 35.

The trustees, feeling that the slow growth of the society was due to the fact that it had no pastor of its own, decided to ask the Conference of 1860 to make Roseville a regular appointment and assign to it a pastor. Accordingly they began the erection of a parsonage on Warren Street, which was completed at a cost of \$1,000. To this palatial manse they prepared to welcome their first pastor.

The organization of the Roseville Church as a regular appointment was consummated at a Quarterly Conference held at the residence of Joseph Genung, April 26, 1860, by the Presiding Elder, Rev. James M. Tuttle, who was the father of a student at that time in Pennington Seminary, and who was predestined to be pastor of the Church in the days of its greatness, 1893-1896 (Rev. A. H. Tuttle, D.D.).

CHAPTER IV

THE PERIOD OF ADOLESCENCE, 1857-1874

The history of the Church naturally divides itself into four periods, each distinguished by a building. These periods may be characterized as:

1. The period of adolescence, 1857-1874.
2. The period of evangelism, 1874-1890.
3. The period of education and doctrine, 1890-1909.
4. The period of aggressive service, 1909-1927.

These lines of division are not definitely drawn as are State lines; but are like those that divide the seasons, which so commingle as to make the transit from one to the other imperceptible. Nor was there ever a time in the Church's history when any one of these distinguishing qualities was wholly absent from any of these periods. It would be an unhappy thing for the Church at any time to lose the virility of youth, the passion for souls, the hunger for truth, or a zeal to lift the burden of woe off the individual, the community, the world. What determines the character of the several periods, is not its exclusions but that on which special emphasis is placed at the time.

THE PERIOD OF ADOLESCENCE, 1857-1874

The youth of the Church began with joy and promise. But the diseases of childhood soon came and the child had a struggle for its life. The first record in the Conference Minutes is in 1860, when G. W. Treat was appointed pastor. During the year many penitents knelt at the new altar seeking salvation, and at the ensuing Conference the pastor reported 48 new members and 21 probationers, a total of 69. His salary was \$450.

Then came a decline, and at the close of his pastoral term he reported a total of but 47.

The next pastorate was a troubled one. The pastor, B. M. Simpson, was a young man of fine character. But he was a single man and had no use for the parsonage, and the question arose as to whom the rent of the parsonage belonged. The brethren unanimously voted that it belonged to the Board. A majority held to the old Wesleyan tradition that the salary of the pastor should be regulated by the number in his family. As Brother Simpson had no family at all, they thought that \$300 instead of \$450, as paid to Brother Treat, was a very liberal allowance. These disputes were furthermore embittered by the Board disputing the right of the pastor to choose his own boarding place. He, however, refused to allow the Board to make the selection.

In addition to these personal matters, the civil war was waging, the

churches were distracted and often rent by political factions. Brother Simpson shortly after the close of his term entered the army, and distinguished himself in one of the bloodiest battles of the war. He closed his pastorate with a membership of thirty-five, exactly the number with which the church began its life in 1860.

The Annual Conference of 1864, for some reason unknown, failed to appoint a pastor to the Roseville Church, and the Presiding Elder provided a supply for a while in Rev. W. J. Farrow, and later Rev. J. M. Pierson. The depressing condition of the church continued till near the end of the Conference year, when things seemed to brighten somewhat.

The occasion of this change for the better was the coming of the family of Mr. William Jeffery (afterwards of Calvary, East Orange) into our neighborhood. He was elected superintendent of the Sunday school, and took hold upon his work with such zeal and skill as to inspire the entire church. They knew that a better day had dawned. Rev. J. L. Hurlbut, who was made pastor at the ensuing Conference, 1865, long after wrote of him, "We had just as good a superintendent as there was in the city of Newark."

In 1865 J. L. Hurlbut was appointed to the charge. In him lay the elements that were to make him one of the eminent men of the church in America. Roseville was his first pastoral charge. He had graduated from Wesleyan University in 1864 and was teaching at Pennington Seminary when the appointment was made.

He is still living (1926) in the full strength of his mental powers, and tells an interesting story of his pastorate, which is here given almost entirely in his own words. After his appointment, he continued to teach at Pennington until the close of the academic year, returning to Newark to preach on Sundays. The Church had but thirty-five members. They had taken no collections for Conference benevolences. They hardly commanded any attention in the community. Methodists who had moved into Roseville either retained their membership in the distant churches in Newark, or had joined the popular Presbyterian Church on Roseville Avenue. The Sunday school in point of numbers and enthusiasm had almost reached the vanishing point.

But this young man with a big future pulsing in his soul, was not fazed. He took hold of things with an audacity that amazed his brethren. He saw things as they *should* be and as they ultimately *would* be. With delightful naivete he writes, "I remember well that little chapel on Gray Street with a strip of wood all around its walls with big hooks on which to hang hats and coats. Small as the place was, to me it was almost a cathedral, and my heart swelled with pride as I said, 'This is *my* church, and as important as Saint Paul's.'" To him, that was reality, and he

thought it not at all incongruous to ask Doctor Dashiell of Saint Paul's, Newark, and other famous preachers, to exchange pulpits with him. Thus it came to pass that the local preacher's pulpit was occasionally occupied by such men as Doctor Wiley (Bishop) and Doctor Bartine, a famous camp-meeting preacher, and Dr. J. K. Burr, of profound scholarship, and others of their kind. The brethren thanked God and took courage.

He writes, "I was very happy in that little church. My parents lived on Orchard Street and I made my home with them. They were members of Saint Paul's Church, and that fact brought me into friendship with Doctor Dashiell, who *almost* obtained for me a call to that church. But Dr. A. D. Vail was finally decided upon and I was asked to be his successor in Eighty-sixth Street Church in New York City. At the close of my term at Roseville (1867) I reported to the Conference sixty-six full members and ten probationers. The benevolent collections amounted to \$134." It is an item of interest that in 1879 Brother Hurlbut was invited to become pastor of this Church a second time, and accepted. But Dr. J. H. Vincent (later Bishop) wanted him to be his assistant, and Doctor Dashiell persuaded the Roseville Church to release him.

Mr. Charles H. Pell writes this illuminating account of the year following Brother J. L. Hurlbut's happy pastorate:

"We have seen that the two years of Mr. Hurlbut's ministry gave a new impulse to our Church and raised it up from the extreme depths of impending failure. While the Church continued to grow during 1866, the second year of this pastorate, the growth was necessarily slow because of inherent conditions, and on Mr. Hurlbut's leaving at the close of the established term, it was still very weak. It would have been well if his work could have been immediately supplemented by the efforts and influence of a vigorous but judicious successor; but conditions were adverse and the judgment of the leading members in the Church did not harmonize with the efforts of the Presiding Elder and so we began the Conference year of 1867 with a little of that spirit which characterized the pre-Hurlbut period.

We copy from the record: "A meeting of the members of the Roseville Church was called on Friday evening, March 29, 1867, to consider the question, What shall we do for a preacher for the coming year? and before the meeting was organized the Presiding Elder made his appearance and stated that he had appointed Garret Beekman for this year. After some further remarks, Brother John Howlett politely requested the Elder to take his leave, and after his withdrawal, the meeting was called to order by appointing Brother Howlett, chairman, and Brother Conkling, secretary. On motion, the following preamble and resolution were passed":

WHEREAS Garrett Beekman has been appointed as our pastor and we can attach no blame to him and our complaint is to the Conference, therefore

Resolved, first, that we accept him for this year.

Resolved, second, that this is the last year that we remain with the Newark Conference.

Resolved, third, that the trustees be and are hereby directed to circulate a petition among the members of the Roseville M. E. Church on or before the assembling of the next legislature, asking the said body to change the name of the Roseville M. E. Church to that of (to be determined hereafter).

Resolved, fourth, that the minutes of this meeting be recorded on the Trustees' Record.

JOSHUA CONKLING, Secretary

Mr. Beekman does not appear to have entered upon his work in pursuance of his appointment. But a young man, S. O. Crawford, after a time became Mr. Hurlbut's successor.

Mr. Pell significantly adds to his account of this pastorate, "The rejection of the Presiding Elder's first appointment was a mistake."

The historian of this date, who writes up these distressing memories, is amazed at the vitality of the plant that survives the many destructive forces of its adolescence.

In 1868 Rev. W. I. Gill, who had been for some years in the Baptist ministry, was received in the Newark Conference and appointed to the Roseville charge. He, without question, was an excellent man, a strong preacher, a faithful pastor, and highly esteemed in the community. But he was evidently unfamiliar with Methodist methods of administration. We can find but a single page of church records in which his name appears, during his pastorate. And there, aside from routine matters, he makes but a single statement of historic interest. He speaks of his dismissal by letter of several members of the church to the Presbyterian Church; which indicates that the trend of Methodist residents to that growing church was still strong.

His successor, Rev. J. R. Adams, reported to his first Quarterly Conference, 1871, that he could find no minute book of any Quarterly Conference during the pastoral term of his predecessor. After careful search he found a book in which were a few loose papers from which he could get no correct information. For this reason we are dependent upon the statistical tables of the Newark Conference for our history of this pastorate.

When Brother Gill came to the Church he found a membership of 74, a Sunday school of 61. The benevolent collections had totaled \$82, and the salary had been \$490. When he left, three years later, 1871, the membership was 115; there were in the Sunday school 180 members; the benevolent collections were \$90, and his salary was \$900. Certainly a very creditable record.

During the years 1871-1873, Rev. J. R. Adams was pastor. His

term was one of consistent progress in every department of church activity. The congregation steadily grew until it became necessary to enlarge the chapel, which was done in accord with a plan of a large church structure which the brethren foresaw would soon be required. The addition doubled the capacity of the chapel, and the new auditorium was made far more ornate. But even so a member at that time (Miss Sarah B. Scarlett) writes: "The interior of the Church was exceedingly plain. The pulpit platform and the aisles only were carpeted. Kerosene lamps furnished light."

The membership of the Church increased to 133. The salary was enlarged to \$1,200. The Sunday school was prosperous; and at the close of his term, Brother Adams reported "the church is enjoying a good degree of spirituality."

The period of adolescence is rapidly passing.

The fresh courage and vitality which filled the struggling Church at that time was largely due to the fact that Rev. Robert L. Dashiell, D.D., who was elected Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church in 1872, made Roseville his residence and the little chapel the church-home of his family.

Doctor Dashiell was one of the foremost men in the Methodism of America at that time. He was born in a Methodist home which had been one of the resting places of Bishop Asbury on the eastern shore of Maryland. He confessed Christ as his Saviour when a young man, but had no serious thought of entering the ministry until after his graduation from Dickinson College in 1846. Three years later, after a severe mental struggle, he decided to become a preacher of the gospel in the church of his mother and Asbury. After a distinguished record in the Baltimore Conference, he was transferred to the Newark Conference to take the pastorate of Saint Paul's Church in Newark, which at that time ranked among the very first in the nation. He afterwards served other churches in the Conference, and for several years was President of Dickinson College; which post he left to take the executive office of the Missionary Society to which he had been elected by the General Conference. His friend, Doctor Ridgway, wrote of him: "It is doubtful if a young man ever entered the Methodist itinerary who combined more admirable qualities and was more thoroughly popular with all classes of people. He was hopeful, buoyant, saw the bright side of things, melted indifference, relaxed the rigid features of reserve, inspired timidity with confidence, and disarmed suspicion and distrust." He was one of the most magnetic of men.

This was the man who came among us when we needed a great heart on whom to lean. And his coming marked a new era in our history. When he came, our Church was the little unattractive chapel facing Gray

Street, and everyone expected that his family would joint Saint Paul's Church, where they worshiped during the Doctor's first pastorate in the North and Mrs. Dashiell had many intimate friends. But he said, "No, this is our home neighborhood, and this must be our church. You are needed here and you have a large field of work. I shall use every influence I have to build and strengthen this little church." And this he did right royally.

He contributed money and obtained much from his personal friends for the struggling band which numbered barely 100 members.

He frequently brought bishops and other prominent preachers to its pulpit, and was of incalculable help on special occasions. Over all this he gave *himself*, which was always an inspiration. He could not have been more devoted if the little box of a church were a structure of cathedral splendor.

Thus the Church in those early days obtained a prominence which many an older Church coveted. It was he who more than any other man gave the young Church its ideal and put upon it the stamp of character which has persisted through a generation. The Church will never outlive the Dashiell tradition. His son, J. J. Dashiell, was Sunday school superintendent in the years 1874-77. The Dashiell Memorial Missionary Society was organized in the Sunday school in 1874.

The monument of the pastorate of Rev. J. D. Blain (1874-1875) was the new building erected on Warren Street, which is now (1926), with its external features practically unchanged, used in part by the Saint Rose de Lima Roman Catholic Church. Brother Blain had but recently returned with impaired health from a long and distinguished career in the California Conference, and after a brief rest, resumed pastoral work in Belleville, and when he had finished his term was appointed to the Roseville Church. He was the leading spirit in the enlargement of the new building, and carried it on with indefatigable zeal until he had brought it to its triumphant finish.

The entire membership joined him with enthusiasm. On November 11, 1874, the cornerstone was laid by Bishops Janes and Peck. In the latter part of the year, the Church was dedicated. For a few weeks, while this work was in progress, services were held in a hall on the fourth floor of the large frame building which then stood on the present site of the City Trust Company Building. At the ensuing Conference, the pastor reported the value of the church property at \$16,000 with a debt of \$2,000. During his second year, Brother Blain's health broke down and after a lingering illness he passed to his reward, July 18, 1876. But his widow, Mrs. J. D. Blain, remained until her death many years afterward a most active and helpful member of the Church.

CHAPTER V

THE PERIOD OF EVANGELISM, 1874-1890

After the erection and dedication of the new edifice, which had been the absorbing endeavor of the Church for many months, the people were prepared to turn their entire strength to the supreme work of saving souls and the cultivation of the inner life. The machinery of the Church was very simple and easily worked. Aside from the preaching services, its most conspicuous features were the Sunday school, the prayer meeting and the class meetings. No scent of the smoke and oil of the factory mingled with the incense of the sanctuary. *Holiness unto the Lord* was written upon the bells of the horses. The revival with crowded altars was a frequent occurrence, and the people mourned if it did not come. Many of the families went annually to camp meeting at Mount Tabor, Ocean Grove and elsewhere, and returned aglow with the evangelistic spirit. Every pastor was supposed to be an evangelist.

Rev. J. H. Dally, who was pastor in 1876-1877, could not rest if men were not continually coming to Christ. He organized some of his people for the express purpose of holding meetings in a room on the corner of Orange and First Streets to call men to repentance. He himself preached repentance with a mighty energy that made one think of John the Baptist. At the close of his second year, he was appointed to the Halsey Street Church, the oldest and one of the strongest in the city.

Rev. J. L. G. McKown, D.D., was pastor in 1878. He was far from a well man, but did his work heroically and to the satisfaction of his flock. The evangelistic spirit prevailed, and the Church prospered. But his health required that he live among the hills, and he was transferred to the New York Conference. But he did not live to go; and died in Roseville, May 2, 1879.

Rev. George W. Smith (1879-1881) was a young man when he came to Roseville, having been a member of the Conference but six years. But he gave himself to his task with courage and ability. The Church under his ministry was like a watered garden. He was loved and trusted and gave many forecasts of the man of influence he has become in his Conference. Few have been more honored in positions of responsibility and distinction. Though now "retired," he is alert, diligent and eminently useful. He instinctively revolts from talking about his own work, and consequently we can gather no details of what was done in Roseville Church during his pastorate there.

But the Master knows. And his name is written in the Book of Life.

The Church Budget in 1880 calls for \$4,000.

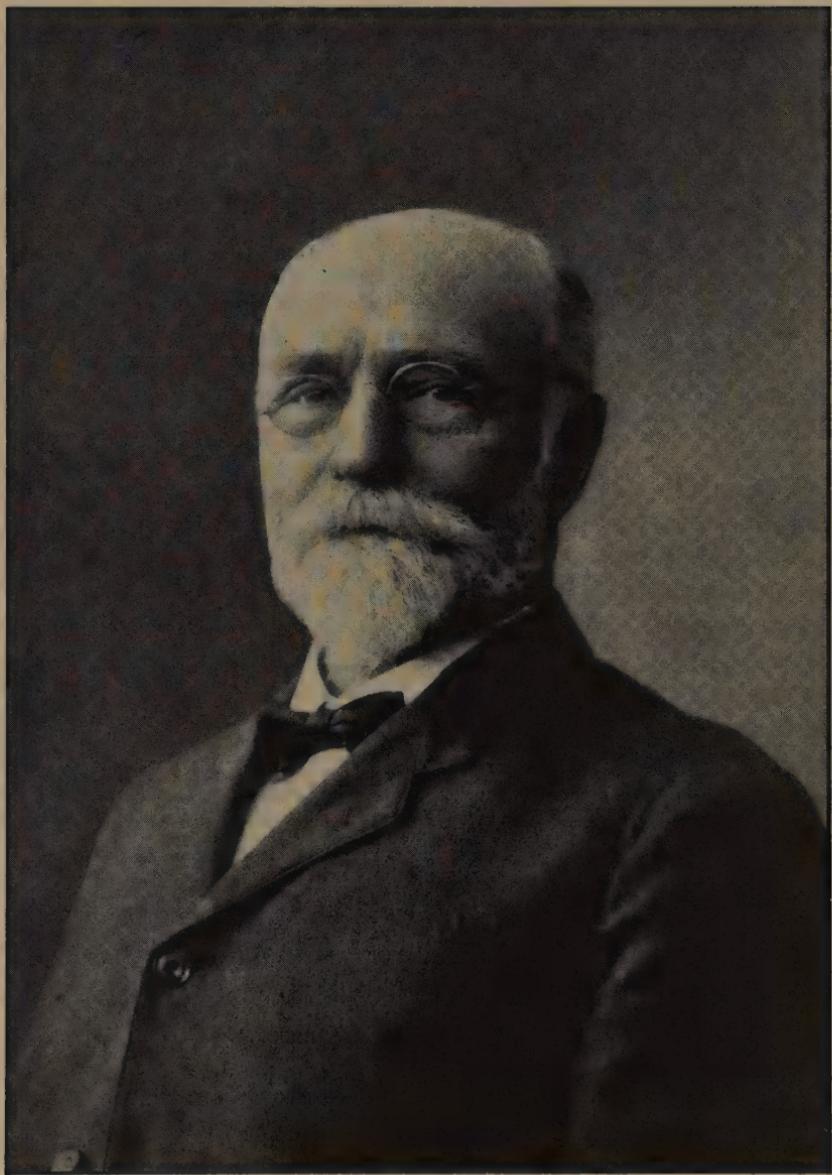
Rev. J. W. Marshall (1882-1884) was a man of strength both physically and mentally, forceful in action and speech. If he had entered the army, he would have made an ideal Major General. Place him anywhere, and he would command attention, and things would come to pass. While he was in Roseville, the Church was as a fruitful vine planted by a well.

Without neglecting his work within the Church, he took a deep interest in political and municipal affairs, especially those affecting the moral life of the community. When Mr. Saint John, candidate of the Prohibition Party for the Presidency, was campaigning in the city of Newark, Mr. Marshall made quite a stir by publicly accusing him of selling himself under a mask of principle to the Democratic Party. He thundered out from his pulpit against Sunday papers and formed a league to boycott them. But he had a sympathetic heart and children loved him. He was invited to larger fields, but remained at his post to the limit of his term. In 1893, he was transferred to the New Jersey Conference, where he was soon numbered among its leading men. He is now retired and resides at Spring Lake, New Jersey. He is a member of the Board of Trustees of Ocean Grove and teacher of the Bible Class held in the auditorium there.

The (1885) Conference demanded the service of Rev. D. R. Lowrie in the Eldership, and consequently his pastorate in Roseville lasted but a single year. But it was a year memorable for two things in particular: First, the pastor organized the first recorded young people's Society in the Church, which had a very flourishing existence, establishing educational classes as well as conducting religious service. This Society was later absorbed into the Epworth League. Secondly, this year was blessed with a gracious revival in which many souls were gathered into the Church.

Near the close of Doctor Lowrie's term he organized a girls' class meeting with twenty-six members and appointed Mrs. Hubert P. (O. Louise DeGroff) Main as leader. The class continued for many years and some of its members, now in the maturity of womanhood, bear testimony to the help they received under the instruction and personal influence of their leader. Mrs. Main still is loved and revered by us, a Mother in Israel.

Rev. Richard Vanhorse, D.D., during his pastorate (1886-1888), was in the maturity of his powers. He had held commanding positions in the Conference and was twice Presiding Elder. He retained the old-time passion for souls and his delight was in revivals. But in all their emotions, would demand its own nourishing food. Doctor Vanhorse,



JAMES A. BANISTER

however, could not escape the mental trend of his Dutch ancestry. He loved and preached the "Doctrines." And without any set purpose of doing so, was preparing the way for a new era that was coming in Methodism, when the intellect of the church, dissatisfied only with stirring emotions, would demand its own nourishing food.

The congregations had so rapidly increased by the frequent revivals in the old church during this period that the Official Board decided to lay plans at once for a larger edifice in the near future. In the spring of 1886, J. A. Banister, Thomas E. Lambly, Theodore Conger and J. A. Smith were appointed to purchase the corner of the present site, which they did in July, 1886, at the cost of \$8,200. This was a plot 125 x 150.

Two years later, the first meeting was held to consider the matter of building. But not until February 29, 1889, was anything done to raise money for the purpose. The Board decided to erect a structure costing \$75,000, but not to begin until one third of that amount was subscribed. Two months later the amount was raised.

Still there were some fainthearted ones. There were but few men of wealth among them and the task seemed to them to be a gigantic one. Some advised that they attempt a less ambitious structure. But J. A. Banister and A. L. DeGroff strongly advocated a church of stone and of sufficient size to accommodate a congregation double the membership of the Church. Then, Augustus Scarlett, whose conservative temperament and usually accurate judgment greatly influenced the brethren, rose and said, "I personally cannot see how it can be carried through; but if Brothers Banister and DeGroff do, I am satisfied." From that moment there was no more hesitancy. The pillar of cloud moved forward and the hosts of Israel followed.

The names of the Boards deserve to be enrolled on this page of history:

Trustees. James A. Banister, President; R. J. Carey, Theodore Conger, William Fairlie, A. L. DeGroff, Davis Garber, Smith D. Miller, Augustus Scarlett, J. A. Smith.

Stewards. J. B. Frazee, Joseph Periam, William Burgyes, A. E. Hedden, Joseph Congleton, Dr. R. S. Gage, A. M. Talbott, T. E. Lambly, A. M. Titus, N. M. Baldwin, C. H. Pell, Benjamin F. Edsall.

A building committee was appointed composed of J. A. Banister, Chairman. Brother Banister was one of the foremost laymen of Methodism in the city of Newark and of commanding influence in the Newark Conference. He was President of The Young Men's Christian Association of the city during the erection of its six-story new building in Halsey Street. After a long and eminently useful life, he died February 4, 1906, sincerely mourned through the Church and city.

The other members of the building committee were: A. L. DeGroff, Augustus Scarlett, Theodore Conger, and J. A. Smith. The work of the building proceeded without interruption until its completion.

The enduring monument of the pastorate of James M. Meeker (1889-1892) is the splendid stone church and parsonage on Orange Street and Bathgate Place. The cornerstone was laid on June 11, 1889, by Bishop Andrews, assisted by Presiding Elder S. VanBenschoten, D.D., and the pastor.

The new House of God was dedicated on Sunday, June 1, 1890, with rejoicing and generous offerings. Rev. James Marcus King, D.D., of New York, preached in the morning; after which James A. Banister made a financial statement and asked for the gifts of the people. A subscription of \$30,000 was made, which left a debt of only \$15,000 on a property which had cost upwards of \$80,000.

In the afternoon there was a Sunday School Dedicatory Service, conducted by the Superintendent, J. B. Frazee. An address of welcome was made by Irving C. Brown, and other addresses by Rev. G. E. Strobridge, D.D., of Saint Andrew's Church of New York city, Mr. Charles H. Warner, of Rutherford Park, and J. Irving Dashiell, former superintendent (1874-7) of the school. The school, which had already contributed \$2,750 to the building fund, on this occasion pledged \$1,850 to complete the payment for the organ, \$2,000 having been bequeathed for that purpose by the late Superintendent, J. A. Smith. This made the school's aggregate \$4,600, which in due time was fully paid.

President H. A. Buttz, of Drew Seminary, who had been engaged to preach in the evening and dedicate the building, became ill during the afternoon. He bravely attempted to preach at night, but was unable to finish his sermon. The pastor, Rev. J. M. Meeker, dedicated the church after the disciplinary form.

Other dedicatory services were held during the week. On Monday night pastors of sister churches in the neighborhood made addresses: Rev. J. M. Ludlow, D.D., of Munn Avenue Presbyterian Church; Rev. C. T. Haley, D.D., of Roseville Avenue Presbyterian Church; Rev. C. M. Brink, of Roseville Baptist Church; Rev. C. H. Everest, of Grove Street Congregational Church, and Rev. H. B. MacCauley, of Fifth Avenue Presbyterian Church.

On Tuesday night Rev. Ensign McChesney, D.D., pastor of Madison Avenue Methodist Episcopal Church, preached.

On Wednesday night a Methodist pastors' platform meeting was held, and addresses were made by Rev. H. Spellmeyer, D.D., of Calvary Church, East Orange, who later became the pastor of our Church; Rev. C. W. Parsons, of Saint Paul's Church, Newark; Rev. F. C. Iglehart,

D.D., of Central Church and Rev. W. L. Hoagland, D.D., of Centenary Church, Newark.

On Thursday night a Methodist laymen's platform meeting was held and addresses made by James Magee of Plainfield, Elkanah Drake of Newark, J. M. Gwinnell of Newark, George J. Ferry of Orange, and Augustus Scarlett of Roseville.

On Friday a reunion meeting of former pastors was held, and addresses were made by Rev. J. L. Hurlbut, D.D., Rev. G. W. Smith, Rev. J. W. Marshall, Rev. D. R. Lowrie, D.D., and Rev. R. Vanhorne, D.D.

It was a week of overflowing joy akin to that of the feast of Tabernacles, rich in hallowed memories and hopeful forecastings; a grand consummation, but equally grand commencement, its coloring not that of the Fall, but that of the Spring.

This story of our Church would be incomplete if it did not make mention of the class meetings which for a long time were a very vital factor in the Methodist Episcopal churches and contributed so largely to their strength and growth. Such class meetings, from the beginning of our Church and during the period under consideration and extending into the period following, were a very important part of the work of the Church; especially the class meeting known as the Young People's Class, which met on a week night for many years under the leadership of Benjamin F. Edsall, Irving C. Brown, assistant leader, Robert B. Williams, secretary, the attendance crowding frequently to overflowing the room in the church chapel, then known as the church parlor, should not be overlooked.

The influence of this class meeting is still seen in the life of our church to-day.

Many of the members of this class meeting became very useful and influential members of this and other churches.

Here is a letter sent to Mr. Irving C. Brown, October 20, 1892, from such class:

"Mr. Irving C. Brown, Dear Sir: The following is an extract from the doings of class meeting on the above evening. 'Our loved brother and assistant leader, Irving C. Brown, has been, since we last met, elected superintendent of the Sunday school. We regard this selection of one of our number for this important trust with pleasure and pardonable pride. We congratulate our brother and wish him and the school under his leadership great and true success.' R. B. Williams, secretary."

Trained in their youth to love and work for the church, they have con-

tinued so to do and members of this class still to-day hold important positions in the officiary of the Church. Later, however, in the following periods of the history of our Church, in our Church as in the Methodist Church at large, the class meeting was first neglected, and finally the idea was altogether abandoned, greatly to the loss of the Church. The class leader is still a name in the Discipline, but scarcely anywhere in Methodism exists as a fact. We wonder what John Wesley would say to-day could he speak to us? He might say that he could see here, in this departure from his plan for the Church, a reason for the loss in or at least its failure to rapidly increase the membership of the Methodist Episcopal churches and for their large inactive list, which subjects are so largely now engaging the attention of the churches; and a reason for the lack of real spiritual power in its membership which also the Church at large is now deplored and seeking means and ways to restore.

Brother Meeker had been selected for the pastorate because of his exceptional executive ability which was needed during the erection of the new church and parsonage. But he was more than a skillful manager of affairs. He had the evangelistic gift, and during his pastorate over two hundred probationers were added to the Church. He also was a diligent Bible student, especially of the Epistle to the Romans, which saturated all his thinking and preaching. And thus unconsciously he was hastening on the new era of education and doctrine, which had already begun, and was preparing the way of its triumph in subsequent years.

CHAPTER VI

THE PERIOD OF EDUCATION AND DOCTRINE, 1890-1909

The change we have observed as slowly and almost imperceptibly occurring in the progressive life of the Roseville Church is not an isolated case in Methodism. It is common to the churches throughout the entire nation and the world. If our mission was at first in the slums and among the neglected poor and uncultured, it could not always be confined there. The entrance of the new life into wicked and degraded men elevated them into princes of God. It awakened the intellect which hungered for knowledge; it stirred to consciousness the innate love of the beautiful and refined. Out of the wreck of men it created a new order of man which was really the old order of Eden's garden—men made in the image of God.

We soon found that either we must minister to them, or hand them over to other churches to nourish. This last we had been doing with amazing generosity. And the other sects accepted our converts gladly, believing it to be in the divine order. "And to some he gave apostles, and some, prophets; and some, evangelists; and some, pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Of course we were the evangelists, they the teachers and apostles. An eminent Congregationalist openly taught that the mission of his church was to teach; the Presbyterians to indoctrinate; the Episcopalians to minister to the social classes, the titled, the rich, the fashionable, the official and professional classes. The business of the Methodists was *to make Christians*. Not ashamed of the task this speaker would lay upon us, one of our brethren at a recent mass meeting of many sects gave the following facetious assent: "We Methodists pull the filthy thing out of the pit of mire and clay, the Baptists wash him, the Congregationalists instruct him, the Presbyterians indoctrinate him, the Episcopalians starch him." The audience ratified the statement with uproarious laughter.

But we are unwilling to give over our offspring to others to nourish as their own. So we wrote upon our banners, "Add to your faith *knowledge*." Hence the emphasis we put upon education and doctrine as the characteristic feature of this period.

Let us not imagine that the transit was easy.

There, however, was no real cause for grief. The coming of the new age did not mean the decline of the spirit and power of evangelism

into which Methodism was born. The passing of revivals with their crowded altars and intense emotionalism did not lessen the triumphs of the Church in soul saving. It rather multiplied them. The change was only a change of method, not of spirit and essential character.

The Church became more than ever the instrument of salvation to thousands of reasoning souls who find Christ by intellectual pathways, and who retain the Christian faith only by harmonizing it with the claims of the understanding.

In addition to this, the new evangelism has found how much better it is to save men *before* they have gone far from the innocence of childhood into dreadful sin. The principle of prevention is preferable to cure. The Sunday school is far more fruitful than the penitent's altar.

Again, the new evangelism in widening the scope of its activity, has become a missionary passion, which is a sublime feature of the church life of our day.

Still another thing, this new evangelism has become *reformative*, anticipating the fourth period of our local church history. It aims not simply to save individual souls, but to save *society* by building up barriers against its enemies and rooting out the dreadful evils that are suppressing its true life—the God-nature that was in man by creation and is recovered by redemption.

1893-1896. In seeking a man to lead the Church upon its new career, the brethren remembered a former son of the Newark Conference, *Rev. A. H. Tuttle, D.D.*, who at this time was pastor of the Mount Vernon Place Church, Baltimore. Brothers Arthur L. DeGroff and Benjamin F. Edsall, by direction of the Board, visited him in Baltimore and invited him to become pastor of the Roseville Church. Bishop J. N. FitzGerald, who was to preside at the next session of the Newark Conference, diplomatically withheld his decision from the committee, but quietly whispered in the ear of his personal friend, Doctor Tuttle, "You will be appointed."

After looking the field over, Doctor Tuttle wrote his friend, Doctor Meeker, "I never found a church I have served in better condition than the one you have left me. Its organization is complete, and every department is working effectively. The prayer meetings are full, and the spiritual atmosphere is as fragrant as the blossom-scented Spring, rich with harvest-promise. Your work here is simply *magnificent*."

We can make no better statement of the character of this pastorate than by quoting a report the pastor made to the Board near the close of his first year.

BRETHREN: The nine months during which I have had pastoral oversight of this people have convinced me that ours is a church of re-

markable strength and still more remarkable promise. Our growth during the past few years has been so rapid and so crowded with achievement as hardly to give us time to study and appreciate the place we now hold in the kingdom of God. The story of the transition from the little company in the humble chapel of a few years ago to the hundreds which assemble each Lord's day in our stately edifice, reads almost like a fairy tale. It seems to be the time in which the Lord is hastening with his people. An old pastor who is a careful observer of the trend of things in the churches recently said, "Roseville Church has begun a new epoch in its history."

It is the opinion of your present pastor that the quality of the spirit that possesses us and the methods of work we adopt during the first ten years of the occupancy of our new building will determine the character of our work during the next half century.

There is given this church at this time a great opportunity and a corresponding obligation such as will never occur again until this generation has passed away. Right bravely and generously have our people responded to this divine call.

But in addition to what has already been done, I, speaking from a pastor's viewpoint, would make the following suggestions:

First, that we adopt some more efficient method for shepherding the hundreds who are coming from Methodist communities elsewhere into the territory of our pastorate. During the few months we have been among you, there have been added over eighty to our roll of full members. We have given but thirteen certificates and five have died, which leaves our full membership at this date 682. When we add our probationers to this number, we have a membership of over 700. And that means a constituency of over 2,000 souls.

This requires an enormous amount of pastoral work. It would not be so, if men were not, so like sheep, inclined to go astray. Many of our people do not appear in this church over a dozen times a year. Only the shepherd's crook will save them.

To this pastoral work add funerals averaging more than one a week, meetings and social calls which consume all our evenings, outside demands in the way of dedications, college examinations, benevolent and charitable associations, evangelistic work in other churches, multiplying demands for the products of my pen, and it is evident that no one man can possibly fill satisfactorily the pastor's place. And especially is this true when he feels that the pulpit is the place to which God has called him, where he must appear from Sunday to Sunday with gospel truth told in freshness of spirit, unexhausted by daily distractions of numerous details which others could attend to far better than he. Even the apostles said, "Wherefore,

brethren, look ye out . . . men whom we may appoint over this business. But we will give ourselves continually to prayer and the ministry of the word."

It would greatly increase the efficiency of the regular offices of our Church if we could employ an assistant pastor or some wise and consecrated woman, such as is done in many of our strongest churches. We should at least have a paid secretary to relieve us from the multitudinous clerical work of a pastor of such a church as ours.

Our second suggestion is that with the large increase of our membership, there ought to be a corresponding increase in the treasury of our Church. There is a double reason for this: (1) The people themselves cannot withhold their offerings and retain the glow of the heavenly life. There is a withholding that impoverishes. To neglect the payment of the tithes is as sure to close the windows of heaven as to neglect prayer and worship. (2) In the increase of our opportunities, we must have more money or shut the doors which God has thrown open for us. To do so is to suffer loss.

I wish I could make a definite suggestion concerning our Sunday school. Our prosperity embarrasses us. The problem on our slate is, how to carry a quart of milk in a pint pail. Whether we shall make two trips or enlarge the vessel must be settled. But when the decision is made, I am confident that the same courage and faith that characterized our people in the erection of our handsome temple will be equal to the demand.

Your pastor looks with great pleasure and a degree of pride upon the efficient organization of our young people. Our Epworth League holds an enviable place among the Leagues of the Conference. Better than that, it is a positive spiritual force in the Church at home. Most of its members are regular in their attendance at the meetings of the Church. The department of Mercy and Help is of great assistance to the pastor. The literary department is sustaining a very large class, under the instruction of the pastor, in the study of the Word of God.

Our last suggestion is that we make it our special thought and endeavor to preserve in our Church the spirit of ancient Methodism. It was not the *methods* of Methodism that gave it its distinctive character. It was its yearning for the life of God consciously pulsing in the hearts of men that determined the quality of its life and history. Some of us have an instinctive dread of the multiplication of the machinery of our Church which we foresee is sure to come in the near future, but we need not fear if we keep the ancient fires burning on the altars. Let us be sure that the Spirit is in the wheels, then in the future, even as now, the glory of Jehovah will fill the courts of his house.

During this pastorate, the Ladies' Aid Society built the stately and

graceful porch on the eastern side of the parsonage, looking over the green lawn where the Parish Hall now stands, to the quaint old Bathgate home-stead.

April 11, 1890, J. A. Banister, Davis Garber, C. H. Pell, P. T. Wood, A. L. DeGroff, and Benjamin F. Edsall formed a syndicate and purchased an additional lot on Orange Street adjoining that of the parsonage for the purpose of holding it for the use of the Church until such time as the church should wish to purchase it, which it did at a later period. This was a plot 50 x 150 feet.

At the Quarterly Conference of January 11, 1894, a committee reported that the Church had purchased this property of the syndicate, and that the purpose of the purchase was "to utilize it for advance work in practical Christianity." The committee adds, "We have many thoughts as to what might bring the property into the service of the Master; but which plan is best to adopt requires much consideration. An Orphanage, a Home for the Aged, a Deaconess Home, an Epworth Hall, a House of Effort with reading room, eating, drinking and gaming attachments, as a substitute for the saloon, or—what shall it be? That the property must be made helpful to local humanity is clear. That the new building must harmonize architecturally with the present group is just as evident. Let us pray that with an imposing group of buildings there will not come to us a spirit of pride and exclusiveness, but that with increased accommodations, we may be better able to search the highways and hedges, the tenements and alleys, and compel the needy to come to the feast provided by the more fortunate, as ministers of our Lord."

Surely there were prophets in those days. Already they saw afar the dawn of the day of Social Service.

The Church was very fortunate in having for its pastor for four years (1897-1900) Rev. *Henry Spellmeyer*, D.D. He had been brilliantly successful in a number of the strongest churches of the Conference and was frequently invited to churches of commanding influence in other Conferences. He was a strong preacher, a wise administrator, and a sympathetic pastor. It was not an unusual thing for him to report nearly a thousand personal visits upon his parishioners during a single year. He was a man of dignity and gentleness, notably reticent, and of quick and usually correct judgment.

His brethren saw in him the elements of a bishop, to which office he was elected in 1904, about four years after his pastoral service in Roseville.

When he came to our Church, he said that the pastor must be strengthened by a secretary in the office and a helper in the field. The Board readily granted his request to the great advantage of the Church.

Mrs. Howard Payne Doane, widow of a member of the Conference, was employed to do work such as is now done by a Deaconess. It is recorded on the official records, "Mention certainly should be made of the valuable work done by Mrs. Doane among the non-church-going population of Roseville. This has been going on for a long time systematically; and visits have been tabulated with comments thereon, in permanent form. Her visitation is not among the members of our Church, but among those known as outsiders. She has taken the gospel to many who otherwise would get no gospel at all. Some have been induced to come to church, many children have been brought into our Sunday school, and quite a number have been converted. It has given the Church a good name, and the community good proofs that we are zealous for the salvation of the irreligious neighborhood. In many ways it has increased the pastoral work of the minister, who supplements this work when needed. The results, however, cannot be put down in figures. They are like all spiritual results, kept on record by the Father of our spirits."

During this term the mortgaged debt of the Church was lifted.

This pastorate was blessed almost at its beginning with a gracious revival in which many were brought to Christ; and its spirit continued to the close of the term. Over 200 were added to the church by confession of faith. The Sunday school grew apace.

The Epworth League was greatly quickened and soon became, under the leadership of Brother Daniels, the largest in the entire church.

A feature during this pastorate was the organization of a large chorus choir, who occupied for a considerable period the gallery of our Church. This choir was under the able leadership of the well known Tali Esen Morgan and added much of interest to our church services.

Rev. Thomas I. Coultas, D.D., was appointed pastor of the Roseville Church in 1901. He began to preach when but sixteen years of age and enjoyed the unique reputation of "the boy preacher" throughout the Middle West of his native State, Illinois. He graduated from the college preparatory school at sixteen and was licensed to preach and received in the Illinois Conference, a distinction which, perhaps, no other man in all Methodism can claim. After two years of service, he entered the Illinois University, from which he graduated with honor in 1875. In 1890 the Iowa University conferred on him the degree of D.D.

The promise of his boyhood was fulfilled in his maturity, and he served several strong churches in four different States: Illinois, Minnesota, Indiana and New Jersey. He was transferred to the Newark Conference in 1897 and appointed to Morristown. After four years there, the

death of his wife induced him, against the wishes of his congregation, to seek another pastorate; and he was appointed to Roseville. He is remembered here as a strong preacher of the thoughtful type, a sympathetic pastor, a careful administrator, and an energetic leader in a great purpose of which the brethren had been dreaming for many years.

His pastorate, which covered a term of six years, was one of consistent growth from the beginning. There was no communion service when he was present, but he received some new members in the Church. During his term the full membership increased from 798 to over 1,200.

The Sunday school grew until its enrollment was 1,101 and a large portion of it was forced to hold its sessions in the auditorium of the church. The Epworth League was flourishing.

All the benevolent collections were increasing at a rapid rate. In addition to these, many special collections were taken, among which one of about \$2,500 for the Retired Preachers' Fund of the Newark Conference.

Every department was functioning orderly, and the Church was as peaceful as a harvest field of ripening seed. "So is the kingdom of God, as if a man should cast seed in the ground; and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how."

And this condition of things seemed to many to be the ideal which should not be disturbed. A conscientious element feared an aggressive movement which might divert the Church from what had been its supreme purpose through all its history, the conversion of souls and the cultivation of the inner life.

But there was an urgent need of another building which at that time they called a *Chapter House*. Mr. Benjamin F. Edsall, the Sunday school superintendent, insisted upon it for the school. Mr. M. S. Daniels insisted upon it in behalf of the Epworth League. Several of the Societies of the church demanded rooms for their special work.

The Official Board at last consented to purchase at a cost of \$7,500 a plot adjoining our property on Orange Street 50 x 150 feet as soon as its price shall be covered by satisfactory pledges, it being understood that building will be commenced as soon as adequate subscriptions have been made.

The movement was launched on October 4, 1904. The pastor preached a sermon on "Consecration to Temple Building," 1 Chron. 29. 5: "And who then is willing to consecrate his service this day to the Lord?"

After the sermon, he asked for subscriptions for one dollar only with the understanding that everyone who subscribed declared himself a

friend of the enterprise. Over a thousand names were given. It was a splendid move, diplomatically planned and skillfully executed, to unite divided and wavering opinion to a great undertaking. Practically all the people became voluntary members of what was called an "Advance Guard of the Forward Movement." Its success makes October 4, 1904, a red-letter day in the history of the church.

A finance committee was formed with M. S. Daniels, chairman, and J. B. Banister, secretary, who immediately prepared to command the "Guard" to advance. On Sunday, November 11, Bishop Spellmeyer preached to a vast congregation; and subscriptions were again taken, but with no limit to the amount, which, with the addition of subscriptions subsequently taken, totaled \$28,000. In January, 1905, the Church bought and received deed from Charlotte B. Bathgate of an additional fifty feet on Orange Street adjoining the then church property on the east.

It was found that the cost of the Parish Hall, as it is now called, would be considerably more than that amount, and its erection was indefinitely postponed. But there was no indefiniteness in the conviction and purpose of the people. The project was sure in this pastorate. In 1906 the fiftieth anniversary of the Sunday school was held, and about this time the church endowment fund was started.

CHAPTER VII

THE PERIOD OF AGGRESSIVE SERVICE, 1909-1927

It is not the purpose to write the story of our church in detail beyond the erection and dedication of the Parish Hall, which signalizes the period for which the church had been long preparing, and on which now it has fully entered.

When Doctor Coulter closed his remarkable pastorate here, the church had reached the highest point of attainment in its history up to that time, in membership, equipment, benevolences, expenditures, and in its commanding position in the community and the Conference. Several of its pastors and two of its laymen, Benjamin F. Edsall and Morris S. Daniels (Mr. G. R. Munroe since), had been elected delegates to the General Conference. For many years all our pastors were in the prime of their strength, whose distinguished labors had widened the fame of the church through the entire country. It was one of the coveted churches of the connection.

But our brethren felt that the time had come to select a young man to take the helm. And they were very happy in the choice they made. They chose Brother Dorr F. Diefendorf, who had been but six years in the Conference, and had served but two charges. He was a young man of fine culture, studied at New York University and graduated at Drew Theological Seminary, graceful and forceful in speech, and devoted to his work.

The auditorium of the church was about this time redecorated and refurnished.

He immediately won the confidence and love of his people, which he held through a long pastorate of thirteen years (1907-1920), when he was transferred to Calvary Church, East Orange. While with us he was honored with the degree of D.D. by Dickinson College. And while still the pastor of Roseville, his Conference elected him to represent it in the General Conference in 1920. He was also elected a member of the General Conference of 1924 and is a member of the Book Committee, also is the chairman of the Committee on Entertainment of the General Conference of 1928 to be held at Kansas City, Missouri, during the month of May, 1928.

He has a philosophic mind and delights in the study of the psychology of the spiritual life. He has been a lecturer in Drew Theological Seminary on Social Responsibility to the Church. He believes implicitly in the doctrines of the Methodist Episcopal Church, and thinks that its great



DORR FRANK DIEFENDORF

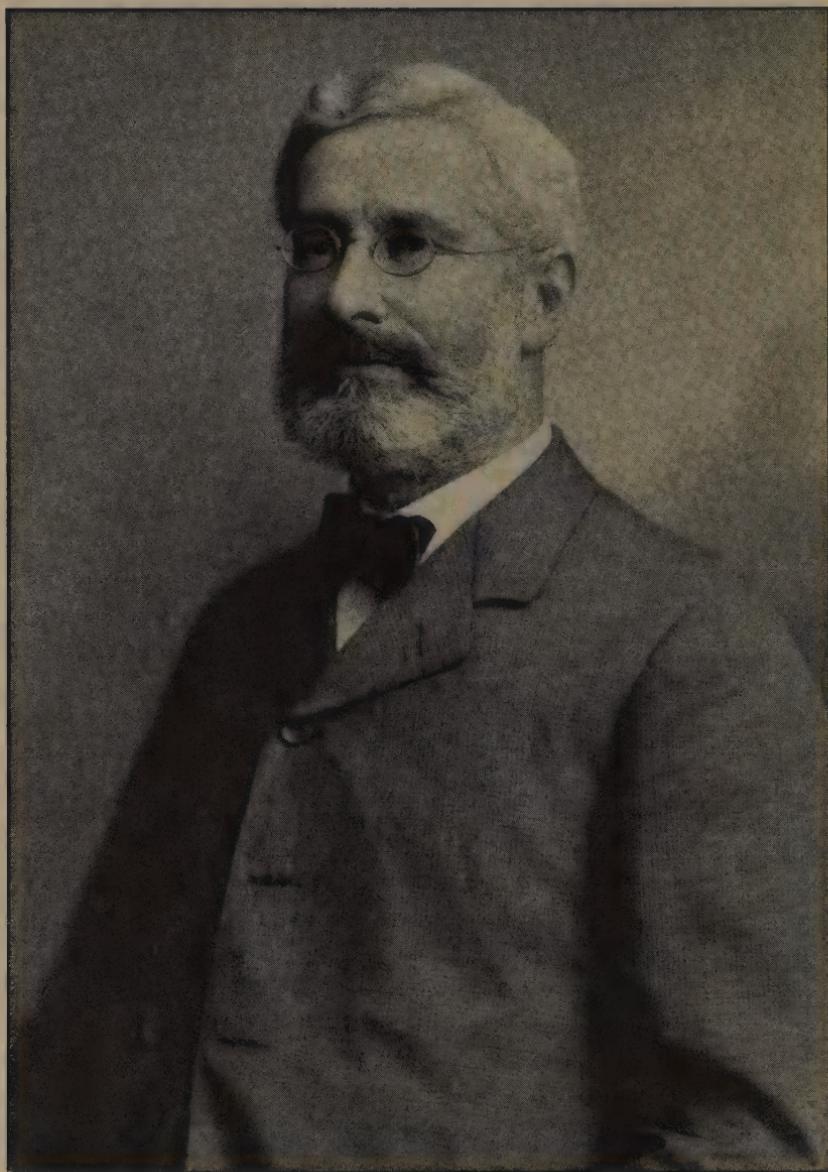
mission is to bring men to God in Jesus Christ. He certainly preaches the Gospel which was "the faith of our fathers."

But there was something in his ministry, a differentiating quality which distinguished it from that to which the church had been accustomed. Some called it "the virility of youth." Others variously spoke of it as "the twentieth century atmosphere," "the new thought," "up-to-date religion." But these phrases, it is possible, are too vague for exact thinking, and open the way for personal misjudgments and a wrong understanding of the modern trend of church life.

We have recorded the report of the committee which in 1894 purchased an additional plot of ground between the parsonage and the Bathgate homestead, in which report the dream is painted indefinite in outline as the sunlit mists, but filled with the glory of a great purpose, which they worded "an architectural structure for *the service of humanity*." We have just seen in the previous pastorate that dream taking definite shape in what the brethren called the "Forward Movement," which later materialized in the Parish Hall.

The Parish Hall is the monument of the new period which the church had been gradually approaching, but now has fully entered, which we have characterized the period of aggressive service.

When the young preacher came to this church, it was commonly understood that he marched in the ranks of the *Modernists*, a term which was wrongly supposed by many to mean one who was very liberal in the interpretation of the Scriptures and the doctrines of the church. On the contrary the term at that time was meant to designate the preacher's attitude toward the scope and activities of the church. The Methodist modernist of this time believed that the church should not limit its evangelistic efforts to calling sinners to repentance, but should seek and stamp out the breeding places of sin such as the saloon, the sweatshops, the crowded tenements, the slums, and the dark places of ignorance. Services should not stop with public worship on Sunday and devotional meetings during the week; but should be rendered in active work such as is done by the Anti-Saloon League, Social Settlements, Young Men's Christian Associations, Societies for the Protection of Children, for improving the condition of the poor, for ministering to the sick, the aged, the orphan. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of our Lord." Hence the so-called new is as old as the gospel, and never was wholly absent from the church of the Wesleys. It is modern only that social service is now specially emphasized.



WILLIAM FAIRLIE

Almost immediately after Brother Diefendorf's appointment, the brethren decided that they could not longer delay the construction of the Parish Hall which had been the subject of their thought and prayers for many years. A building committee, consisting of M. S. Daniels, William Fairlie, H. M. VanSant, A. L. DeGroff and E. S. McNabb, after careful consideration, decided to erect a hall which would house the Sunday school, the Epworth League and the various societies of the church, and would furnish an auditorium capable of seating twelve hundred persons, which could be used for public entertainments. The cost of this and the cost of refurnishing and decorating the church, approximated nearly \$60,000.

It was an undertaking of such magnitude as to call for the co-operation of the entire membership and all the societies of the Church. The response to the call for gifts and work was generous and enthusiastic. And the hope of years began to take visible form.

The cornerstone was laid with impressive ceremonies by the pastor on December 10, 1908. On one side of the stone is engraved a Maltese cross, the symbol of the Epworth League, which at that time was the largest local organization of the League in the world. On the other side of the stone is the legend "Parish Hall, Roseville Methodist Episcopal Church, 1908."

The opening services of the hall were held on the fifty-second anniversary of the Church, October 10, 1909. Dr. A. H. Tuttle preached in the morning. At 2:30 in the afternoon a rally of all the members of the various departments of the Sunday schools was called. At 4 o'clock the formal service was held. At 6 o'clock a young people's service was held under the direction of the Epworth League. Mr. C. L. Titus, President of the Second General Conference District, addressed the meeting. A platform meeting was held in the evening, with addresses by Dr. J. L. Hurlbut and the laymen of the church.

In 1914, at the annual meeting of the Church, the cheering announcement was made of a gift to the church of five thousand dollars. This gift was anonymous, but it was soon learned to be the gift of Mrs. Charles H. Pell in memory of her husband, whose name has from time to time been mentioned in this history.

In the same year (1914) the Church suffered a severe loss by the sudden death of the President of its Board of Trustees, William Fairlie, whose death closed a period of twenty-nine years of service as a trustee. Mr. Fairlie had also served the Church faithfully in various other capacities, notably as Assistant Superintendent and Superintendent of the Sunday School.

In his will he bequeathed the Church three thousand dollars.

These gifts so reduced the existing debt on the Church that the people took heart and decided it must be eliminated entirely and in 1918 a collection was taken—chiefly of Liberty Bonds—and with the result that on March 15, 1920, the whole remaining debt was paid, the mortgage canceled and the Church is now, and has been since that date, free of all debt.

When Doctor Diefendorf closed his pastorate in 1921, he left a splendidly equipped church property, then valued at \$144,000 with no debt.

In 1915 the church received a deed from the Citizens' Holding Company (the stockholders being members of our Church), as a gift, a plot adjoining the church property on the east, 5 feet front, 150 feet deep and tapering to a point.

It must be here mentioned that in this pastorate a change was made by which instead of an "Official Board," a Church Council was organized, consisting of the trustees and stewards, members by virtue of their office, and such other members as the Council annually elected to membership. This "Church Council" has continued to the present time (1927) and in it substantially all matters relating to the church except matters strictly belonging to the Board of Trustees are considered and determined. The trustees have always met monthly. The stewards only occasionally on call.

One incident in the ministry of Dr. Diefendorf was of such a pleasing character that mention of it must not be omitted.

As the tenth year of his service as pastor was closing on Sunday morning, March 11, 1917, at the close of worship, the congregation joined in a tribute of esteem for Dr. Diefendorf.

M. S. Daniels, President of the Board of Trustees, on behalf of the Church made a felicitous address and presented to Dr. Diefendorf a purse inscribed:

1907—1917
PRESENTED TO
DORR FRANK DIEFENDORF
BY THE
ROSEVILLE METHODIST EPISCOPAL CHURCH
NEWARK, NEW JERSEY

to mark the completion of a ten-year period of ministry and service as its pastor and as a token of our esteem and affection.

SUNDAY, MARCH 11, 1917

(Incidentally, the purse contained a bank draft of \$700.) And all the congregation passed before the altar in which the pastor stood and gave him kind greetings.

During the time of Dr. Diefendorf's pastorate there were several different young men serving as "Assistant to the Minister," and mention of these is to be found under Chapter XIV, "Ministers, (2) Assistant." They each rendered valuable service to our Church and have had fine records since, as is shown in said chapter.

The following Report made by Dr. Diefendorf shortly before the end of his pastorate we consider worth reproducing in part here:

Nearly thirteen years ago I conducted my first service as pastor of this Church. The time is rapidly approaching when my work will call me to another field. . . . It is fitting that we should take a little time to pass these years rapidly in review, and that we should also glance towards the future that we may consider the possible development of this great Church.

Let us first consider our material development:

More than ten years ago we had a "Centenary Movement" of our own; our Parish Hall was erected, and important improvements were made in our Church property. . . . Nearly or quite \$80,000 have been spent for building and equipment by the people of this Church.

It is also interesting to notice the growth of the budget during this period. In 1907 our people were asked to provide \$8,200 for the current expenses of the Church. In the present year our current expense budget totals \$17,454. The receipts of our Church in all its departments and in all its societies, as published in the financial statement of 1907 and 1908, total \$18,359. It is rather interesting to note that this sum is but slightly in advance of the amount required to meet the current expenses of the Church in the present year.

In this period our staff of workers has been increased. Nearly eight years ago our Church office was opened, and our Church Secretary was installed, and for nearly the full period of my pastorate we have had the services of a Deaconess and an Assistant to the Minister.

I cannot speak in terms of too high praise of the services given by the members of our Church staff during all these years. If a measure of success has been realized, it is largely due to the devotion and efficiency of these very faithful workers. We also owe a special debt of gratitude to those who have conducted our musical ministry; and without the unceasing faithfulness of those who have cared for our property our expanded activities would have been quite impossible.

Let us next glance in the direction of the social development of our Church:

When I came here I found the usual Sunday services, a prayer meeting, and one or two small class meetings. Aside from monthly meetings

of the various societies this summed up the working program of the Church.

For many years past we have had a "seven-day Church"; our doors are seldom closed, and throughout the entire week a program of varied activities is conducted. We have also reached out into our community and city. It would be impossible for me even to name the social agencies of Newark to which service and money have been contributed by our people. In many instances very important aid has been given, and I have frequently been told by those in a position to know, that the services given by the members of our Church—service that they gave as members of the Church—have been invaluable.

I cannot stop to speak of our special social activities, but most of you are familiar with the splendid work accomplished by the Red Cross unit, and by other war relief groups, during the years of the great struggle. In a few months you will be able to go into our Newark Public Library and refer to a volume in which the war activities of the various churches of the city will be recorded. You will have a justifiable pride when you read a brief summary of the beneficial service performed by the women of this Church. It is also to be remembered that in addition to this material aid the spiritual contribution of this Church was worthy of its best traditions. Important meetings, addressed by speakers of national reputation, were constantly held; one hundred and thirty-two of our number were enlisted in the service of the Country. Five of that number made the great sacrifice.

I pass next to consider the religious development of the Church:

When I became your pastor our membership comprised 1,100 persons; at present we have nearly 1,700 members in full connection. It has been my privilege to welcome into the full membership of this Church 1,811 persons. This number will be increased by those to be received Sunday, March 14. The year 1917-18 was our banner year when 179 persons were received into full membership. This year, to date, 158 persons have been received and if we are able to prepare and welcome into our fellowship those who are now in the preparatory relationship, the present year will equal any former year in numbers received: 597 persons have been enrolled as preparatory members; 1,360 persons have been dismissed or dropped from our roll. A rapid computation will show you that membership changes aggregating nearly 3,500 have taken place during the present pastorate.

There has been a fine development in our Church School. We now have fully graded departments, and the relationship with the Church is closer than ever. The members of our School today contribute to the Roseville Methodist Episcopal Church through its Church School

Department. By this method we are seeking to emphasize one phase of relationship which should always exist between the School and the Church.

The various societies of the Church give evidence of growth. The finest sort of a spirit of religious devotion and enthusiasm characterizes all our groups. It is my privilege to speak in words of special commendation of the Women's work of the Church. I know of no other church in which the work of the Women's societies is so thoroughly and so ably conducted. Churches far and near have turned towards our Women's societies for instruction as to method and inspiration as to task.

And now let me speak a few words with reference to the present and future of this great Church:

First, I want to emphasize the fact that during all the years I have been permitted to serve you as your pastor there has been a spirit of unbroken harmony among us; this spirit prevails today. While there have been differences of opinion as to policy and program, these have never created a spirit of friction or disunion. I feel profoundly thankful to God for the spirit of unbroken concord which has prevailed and today prevails.

This is, indeed, a fine prophecy as to the future of this Church.

The time has come when further development is not only possible but necessary. Our social facilities are no longer adequate to meet the needs of our Church Community. When the Parish Hall was built, many of these needs were in mind but the work could not be carried through to a finish at that time. The present numerical and financial strength of the Church, and the provision made for the development of this work in the Centenary appropriations for the Newark District should make it easily possible for the Church to expand to meet the growing needs of its own constituency. . . .

The only danger that confronts the Church today is that the attempt will be made to conduct its affairs on a pre-war basis. This, indeed, would be to court disaster. If this serious mistake in policy is not to be made the following needs of the Church must be considered:

There must be a far more adequate financial support given; and it would seem to be the case that this could be done without hardship to any one. . . .

It is also necessary that a more adequate support in personal service should be given. We do not think of this Church as a preaching-place and nothing but a preaching-place. It *is* that, and the message of the Gospel delivered from the pulpit must always hold the central place in worship and program of activity. But this is not the last word.

We clearly understand that the Church of the future depends upon

the Church School and the organizations of the young people within our parish. We need a large number of workers to teach Sunday School classes and to act as leaders of these young people's groups. . . .

We need a parish pastor, who, for six days of the week, would be free to minister to the people of our parish in their homes. We need a director of religious education, to take charge of the Church School and the instructional work done in the preparatory membership classes.

If the people of the Church and congregation can catch the vision of the enlarged opportunities which now stand before us, and if they match that vision with gifts commensurate with their ability, funds and workers will be provided and the future of this Church will be greater in its service to God and man than in any period of its past.

Brother Karl K. Quimby came to us in 1921, and in the judgment of his congregation, was a man sent from God. A young man, trained in a Christian home, Dickinson College and Drew Theological Seminary, who for five years had done creditable work in West Orange and Irvington, and had proven his gift of leadership in the summer and winter Institute of the Epworth League for several years, performed good work as Dean of the Madison (Drew) Epworth League Institute. During the World War Mr. Quimby was a chaplain in the United States Army. He was in full sympathy with the spirit of aggressive service which characterized the previous pastorate and possessed in large measure that delicious mystic spirit which comes only to those who dwell in the secret place of the Most High where God reveals his covenant. His spirituality gave to his ministry its chief charm. The Newark Annual Conference admitted him to its membership in 1914.

When pastor of our Church he was given the Doctor of Divinity degree by his *alma mater*.

A good preacher—ably sustained in his labors by an unusually gifted wife—he excelled in pastoral activities and executive tasks. By nature extremely social, and of pleasing personality, he endeared himself to great numbers of people. Yet more was needed in this field than friendliness and courtesy. The changes that had begun to come over this community in the latter years of his predecessor's term gained accelerated momentum during the years of Mr. Quimby's service among us. It was because to his friendliness and courtesy he was able to add resourcefulness of plan and program, and unlimited energy, that his pastorate here may be accounted a success. The service and educational lines of Church work, initiated by Dr. Diefendorf, were by him developed in technique and complexity, with the purpose of bringing to the entire organization a larger degree of efficiency. He was also instrumental in gathering about himself an enlarged staff of workers, thus making possible lines



KARL QUIMBY

of effort that could not be followed but for the presence of trained associates.

In the period of his ministry, the Church had three directors of religious education, Rev. Herbert W. Blashfield, Rev. Lawrence Milton Sears and Rev. Aubone Hoyle. Their work is more specially set forth under Chapter 9, "The Church School."

The period of this ministry was a time of great activity in the Church and if not actually what is known as a real community Church, it was a large institution and served the community in many ways besides in its strictly religious and educational work. Well did Mr. Quimby at one time write: "Our work is ever enlarging and the number of its activities constantly multiplying. It is almost impossible for one to know all that is going on. The activities of yesterday are forgotten in the pressure of those of to-day and the achievements of the past are overshadowed by the tasks of the future. The Church and Parish Hall are open practically all the time. A record taken of the Church engagements for one week outside of the Sunday engagements shows this very fully."

SUNDAY, A. M.—Church: Public Worship; Roseville Brotherhood. Parish Hall: Church School; Beginners' Department and Primary Department. P. M.—Parish Hall: Church School; Junior Department and Young People's Department. Church: Church School; Teen Age Department and Adult Department. Chapel: Vesper Service. Church: Public Worship.

MONDAY (Afternoons): Girl Scouts; Brownies. Evenings: Gym—Teen Age Boys; Utility Circle (1st Monday); Trustees (1st Monday); Church Council (2nd Monday).

TUESDAY (Evenings): Prayer Meeting; Colored Girls.

WEDNESDAY (Evenings): Church School Workers' Conference; Gym—Older Boys—Young People and Teen Age; Woman's Day (2nd Wednesday); Co-operative Missionary Society (4th Wednesday).

THURSDAY (Evenings): Miss Hopkins' Bible Class; Brotherhood Quartette; Gym—Younger Girls.

FRIDAY (Evenings): Boy Scouts (Troops 23 and 123); Gym—Older Girls; Newark District Church Society (1st Friday); Talbot Bible Class (2nd Friday); Socials—Young People (3rd Friday); Socials—Teen Age (4th Friday).

SATURDAY (Mornings): Staff Conference; Afternoons: 1st and 3rd Saturday, Mothers' Club; Evenings: 2nd Saturday, Committee on Religious Education.

The Church has been frequently used for outside organizations allied with the Church work generally and for institutions in connection with the General Epworth League and Sunday school work. The Parish Hall of the Church has been used as the voting place on primaries and on election day. During this pastorate, the mid-week prayer service was held regularly for some years and then, as Mr. Quimby has written, "we aim to keep the mid-week services a real Church training for all our people. We made the program as large as the total field of churchly interest. We have a new program every six or eight weeks. The first half was devoted to work and praise. The second half hour was given over to a vital and popular study of one of the phases of Church work and

a course on Bible study. One series contained New Testament characters and Mohammedan missionaries. Another, Stewardship and English Literature, with the young people working on the personal elements of the Christian life. The success of the plan by interest and attendance more than justified the change. During this pastorate the Church was loyal to the Centenary program of the Church. Though so far as our Church was concerned, we have had a Centenary program of our own which we have been steadily promoting for more than twenty years, nevertheless we did not dodge our responsibility in the new movement. Our quota was approximately \$12,000 a year and the Church met its full obligations in this regard. Some members of the Church have conducted song services in several hospitals and the outside work for the community has been so broad and of such a varied character, that there is not space to tell it, but there might be mentioned the Community Christmas trees and Christmas carols and hymns on the Church lawn annually. Showers for the Florence Crittenton Home, aid to the Eighth Avenue Italian Mission, aid to the Good Samaritan Mission, flowers sent to the sick, employment secured for various people through the Church officers, and list of rooming and boarding houses kept for services with Church office."

We quote what appeared in *The Christian Advocate*, September 24, 1924:

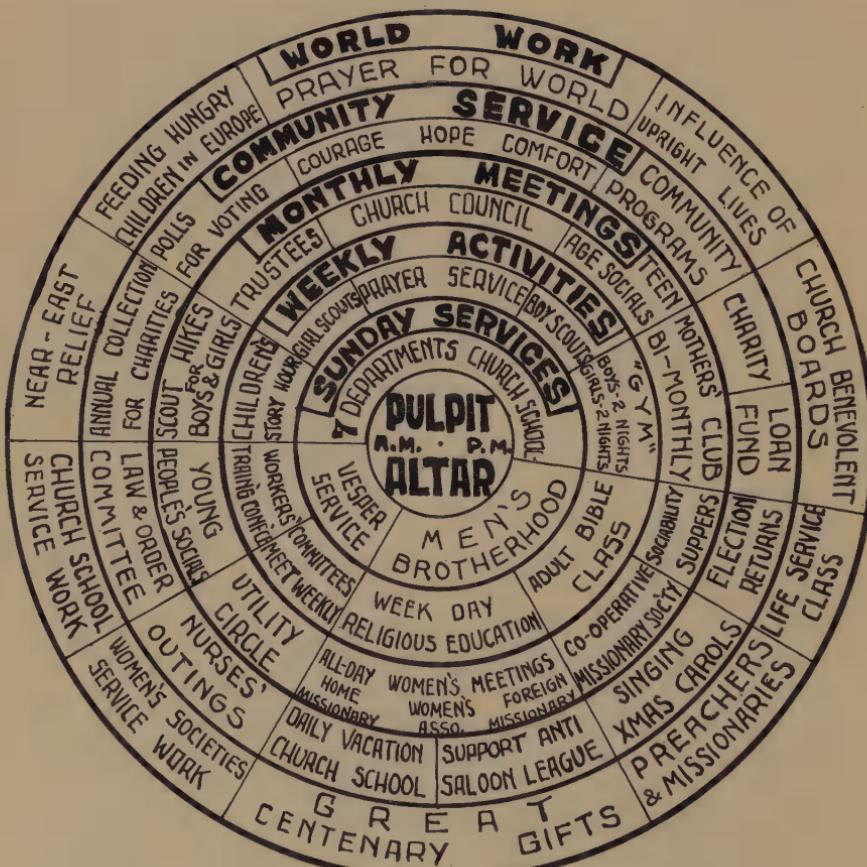
"This is a chart of the life of one church. It explains how one church conceives its task. The pulpit for preaching and the altar for consecration are at the vital center of the church life. All other activities are so planned that they contribute to and have a part in this valuable culture of the spiritual life. Many of the activities naturally fall into three distinct groups, those recurring every Sunday, those which make up the all-week program, and the monthly meetings.

Roseville Church does not exist for itself. It is a community institution and force. It prides itself not alone on its services, but also its service. We have discovered our neighborhood and community service forms an important part of our program. We have attempted to indicate some lines of service, such as hope, courage, and comfort, which are not easy to estimate or tabulate and yet which are among our most valued contributions to the life of the community. We foster the world vision and seek to develop the world mind. We rejoice to have the opportunity to share in a part of the world's helpful work. Last year our Church led the Newark Conference with the largest Centenary gifts. The sun never sets on the work of Roseville Church."

In this period it was particularly observable how rapidly the community was changing and the membership of the Church was changing

greatly yearly by the addition of new members and the loss of old by death or removal.

Mr. Blashfield, the Director of Religious Education, was succeeded by Mr. Lawrence Milton Sears, a graduate of Princeton University and Union Theological Seminary, with two years missionary experience in China. He in turn was followed by Aubone Hoyle. Throughout this ministry, Miss Emily M. Fox, the church deaconess, who had been with our Church in all for a period exceeding fifteen years, was a faithful assistant, and for a short time during the latter part of this ministry, Mrs. R. F. Hetherington was the Parish Visitor. Of course, throughout this entire period, Miss Florence E. Harden continued as Church Secretary. The Church had so approved of this ministry that until the Conference was actually in session and near adjournment it had fully anticipated the reappointment of Mr. Quimby at the Annual Conference of 1926.



At the session of the 1926 Conference he was appointed to the Church at Ridgewood, New Jersey.

While Conference was in session word came to some of the officials of the Church that Mr. Quimby had received an invitation from the Church at Ridgewood to become their pastor, and that for reasons involving the health of his only child, his son, he would like to have the consent of our Church, the Conference authorities approving, to his acceptance of such invitation.

This was a decidedly new experience for our Church, and yet one which every Methodist Episcopal Church is apt to meet in its history, according to the economy of the Methodist Episcopal Church government. Of course, our Church not anticipating any change of pastor at this time had no other minister in view. The time to look around and to discuss, and determine upon, subject to the approval of the Conference authorities, some man, who could in the estimation of the officials of the Church well fill the pulpit and perform the very exacting and onerous duties of this large parish, was so short as to induce the Church Council to decline to enter upon such a serious task. The determination made was substantially to leave the responsibility for a new minister entirely with the appointing powers, the presiding bishop, in consultation with the district superintendents of the Conference. The name of the present pastor, the Rev. John M. Versteeg, then pastor at Port Jervis, where it was reported his ministry had been for three years very successful, was presented by the bishop for consideration. The Church Council assured the bishop that the Church as a loyal Methodist Episcopal Church would receive and earnestly support any minister he might appoint as pastor, and that the Rev. John M. Versteeg might be assured, in any consultation over this important subject, of that fact. The result was that in April, 1926, our present pastor was appointed and became the minister to our Church.

John Marinus Versteeg, the present pastor, was born in Holland, September 9, 1887, the son of the Reverend Derrick Versteeg. When the lad was about twelve years old, his father was called to the United States to become the pastor of the Holland Reformed Church of Paterson, N. J., in which the services were held in the Dutch language.

At the death of his father, the lad John was obliged to go to work to aid in the support of a large family. His advancement in business was rapid, and at twenty-one he was the general manager of a large silk manufacturing firm in Paterson.

Somewhat later the young man joined the Market Street Church of Paterson, and became interested in the work of the Epworth League.

Without any knowledge of English when he arrived in America,

the boy immediately set about to learn the language and it has been said of him that "in his working days, young Versteeg could always be found in his spare moments reading a book or studying Greek."

Being called of God, as he believed, to preach, he resigned his position and entered upon years of study and preparation to fit him to enter the ministry in the Methodist Episcopal Church. He attended New York University and Drew Theological Seminary, and was ordained an elder in the Methodist Episcopal Church in 1917.

At the time he came to Roseville, it is said, Mr. Versteeg was the only foreign-born member of the Newark Annual Conference, but his loyalty and interest in his adopted country is second to none.

During his seminary days, Mr. Versteeg served as pastor of our church at Camp Gaw, N. J., and then was sent to the Bergen Point Church, Bayonne.

For a short time he was the pastor of the Park Church, Weehawken, N. J., but was relieved to become the Associate Secretary of the Committee on Conservation and Advance for the New York Area.

In 1920 he was appointed to the Westside Avenue Church, Jersey City. Three years later he was assigned to the Drew Church, Port Jervis, N. Y., from which, in 1926, he came to our church at Roseville.

That at the Annual Conference of 1927 he was again so appointed with the approval of the Church Board is the best evidence of the efficiency and acceptability with which he had, in the difficult Conference year of 1926-1927, performed his work and ministered to our people. He is now in the midst of his second year.

Mr. Versteeg is the author of several published books on educational and religious topics, he contributes to various periodicals, and has lectured at young people's institutes, public gatherings, and spoken before some of the universities on religious education.

As evidence of the cordial manner in which our Church greeted its new minister, it may be said that the officials and their wives were invited to meet Mr. and Mrs. Versteeg informally at the residence of Irving C. Brown on the Thursday following his appointment and before his first appearance in the pulpit. Notwithstanding the necessarily short notice, practically all were present.

On the Sunday morning following, after the preliminary services and just before the sermon, Mr. Versteeg was introduced to the congregation by the president of the Board of Trustees and the chairman of the Church Council, Morris S. Daniels, who also said that an opportunity would be given those present to welcome the new minister and his wife after the close of the service, "by extending to them the hand of fellowship over the chancel rail," as some minister had welcomed

them when they came into the Church. The large congregation availed itself of this opportunity by passing before the chancel rail and welcoming the new minister and his wife with many cordial expressions.

His record is: 1915, Campgaw; 1916-1917, Bayonne, Bergen Point; 1918 and 1919, Weehawken Park; August, 1919-July, 1920, associate secretary New York Area Committee on Conservation and Advance and Area Director of Sunday Schools during the same period. July, 1920-1922, Jersey City, West Side Avenue, 1923-1925, Port Jervis; 1926-1927, Newark, Roseville. He is esteemed a more than ordinarily good preacher, both intellectually and evangelically. He has been Life Work Secretary of the Area Epworth League; taught at many of the League's Institutes; been twice Secretary of the National Council of City Churches; he has extensively contributed to religious periodicals, both poetry and prose, and is the author of five books.

It is written above, "in the difficult Conference years of 1926-1927," Mr. Versteeg found on his appointment to the Church Rev. Aubone Hoyle, assistant to the minister and Director of Religious Education, and Miss Emily Fox, Deaconess. Miss Fox had served the Church as Deaconess very faithfully, acceptably and wisely for sixteen years. Our Church owes much to Miss Fox and recognized her great worth and valuable services. She knew the Church and the people of the Church and neighborhood. She had worked with them and among them and the people knew and loved her. Miss Fox was called to teach in Des Moines (Iowa) Bible Training School and removed from among us, and the Church was for much of the Conference year without her services and without any one to take her place.

A few months after Mr. Versteeg's arrival here Rev. Aubone Hoyle was called to be Instructor in Religious Education in Drew Theological Seminary and accepted the call, and the Church was, after the summer of 1926, without his presence. Mr. Hoyle had only served the Church for about one year, and had not so fully, as Miss Fox, become a part of the Church family, yet his absence and the change made necessary by his going helped to mark 1926-1927 "a difficult Conference year." To the vacancy created by the leaving of Rev. Aubone Hoyle, Rev. Walter J. Benedict, formerly of the New Jersey Conference, supplying a pulpit at West Belmar, N. J., in that Conference, was appointed, and he has been and is now assistant to the minister. The Church made a new departure in the appointment of Miss Gladys O. Small. She had long been known by the pastor; she had worked with him in Jersey City, and it was decided instead of a Deaconess to appoint Miss Gladys O. Small to specialize with the young women and girls' work of the Church. These two assistants, with Mrs. R. F. Hetherington, who has ably carried

on a great deal of the work formerly performed by Miss Fox, and has greatly endeared herself to our people (and the able and long continued Secretary, Miss Florence Harden), composed, for the last quarter of the Conference year 1926-1927, and now compose, the minister's staff.

Miss Small has for several years been Dean of Girls at the Young People's Conference held in connection with our Annual Conference, and has been in much demand as a leader in young people's work as well as in religious education circles.

Mr. Benedict was, at the recent session of our Conference, elected into its membership. He has filled the pulpit acceptably on several occasions and his other activities also give promise of as successful a career in the service of the Church as virtually all of our assistants have attained to.

During the year also the Church availed itself of its privilege under the Discipline to greatly enlarge its Board of Stewards and increased that body from fifteen to thirty-eight members (see Officiary). The Church Council organization also has undergone a revision; a new line of committees adopted and appointed (see Officiary). With the new staff now having been broken into harness and this large addition to and reorganization of its officiary, the Church enters upon its 71st year with the wish, prospect and intent to make it the best in its history, and hope, having this determination, with the Lord's abundant blessings, to see the Kingdom of God greatly advanced in the now important and large Roseville Community, and the Church's influence much expanded among this very vigorous and busy people.

The Roseville Church has always been noted for its good congregational singing, a precentor leading. Miss Belle Scarlett says, "that the congregational singing in Roseville Church started very early in its history." In 1872, when such practice was adopted, she writes: "To this end an invitation was extended to the congregation to meet the precentor Saturday evening for practice. About 12 or 15 of the young people responded. They were assigned to the front seats in the center of the Church, where they were arranged according to the parts they sang. At the Church service they occupied the same seats, where they gave support and confidence to the rest of the congregation. Such was the foundation of our magnificent congregational singing." Various precentors have led this congregational singing since 1872, but we believe that it should be especially noted that for a long while Mr. Robert Williams, one of the members of our Church, was the precentor. The practice of having some chorus assistance has prevailed occasionally. Note has been made

elsewhere of a chorus with Tali Esen Morgan as leader. The Church has never had a quartette regularly. It does have frequently a special singer or singers to assist in the music. Mr. William Burgyes has for many years been chairman of the Music Committee.

One feature of our Church life has been so marked that it must not fail of mention, even if it seems arbitrarily placed at this point in our story. Through all its history our Church has greatly advantaged by having among its membership many who were teachers and professors in the public schools of the city, primary, grammar and high, and some principals of such public schools.

These did not, as so many have reason to believe do, because they were so engaged, ask to be excused from devoting their special talents in many ways to the service of the Church, but on the contrary freely rendered great service to our Church in many ways, as teachers in our Sunday school, heads of departments and superintendents therein, members of the Trustee Board, heads of various other organizations.

Such willing service has always added greatly to the strength of our Church. It is impossible to name the very many, but we must mention as prominent among the class we refer to the names of Augustus Scarlett, M. L. Barr, Belle Scarlett, Anna S. Burgyes, W. J. Krist, Miss Elizabeth Arndt, the Misses Drummond, the Misses McWhoode.

Many of the members of the church have been active in the work of the church at large.

Besides those mentioned before herein Mr. Frank E. Morse has been a member of the General Conference.

Mr. M. S. Daniels was the first president of the Newark District Church Society and has been president of the Laymen's Association of the Newark Annual Conference. He is Secretary of the Executive Committee of the Book Committee of the Methodist Episcopal Church, which committee is in charge of the publishing interests of the church, and is said to be "The General Conference 'ad interim,'" and is the Secretary of the Committee on Entertainment of the General Conference of 1928, and was for 1924. He has been three times a member of the General Conference.

William Talbot is President of the Newark District Church Society and a member of the following: Newark Conference Board of Church Location, State Council of Religious Education, and a director of the Newark Young Men's Christian Association.

Alex S. McNear is Vice-President of the Commission on Finance, and also member of the Newark Conference Board of Home Missions,

and is also District Vice-President of the Newark Conference Laymen's Association.

G. Rowland Munroe is a member of the Executive Committee of the Newark Conference Laymen's Association and attorney for the Anti-Saloon League. Mr. Munroe has been a member of the General Conference twice.

Mrs. Alex S. McNear is President of the Newark District Woman's Foreign Missionary Society and 4th Vice-President of the N. Y. Branch of the Woman's Foreign Missionary Society, and has been Secretary of Literature of the N. Y. Branch.

(1) THE PASTOR'S WIFE

Much has been written about the pastor, but little about the "better half"—his wife. Some of them have been mentioned in the course of this History, but we really feel that in this respect this book is derelict. The minister's wife has not had her fair share in it.

We hope that all churches have found the wives of their ministers as helpful as our Church has found them to be. We know that as a rule they are a choice class, but we feel that we have had with us the very best of this choice class. Indeed, so did the Church grow to love them that it is not making an exaggerated statement to say that when a minister was appointed elsewhere, we did not know surely whether our regret was greater at the minister leaving or his wife.

So here's "To the Minister's Wife." She should have, not a chapter, but a book to herself if she had her deserts. She is not forgotten, not one of them. We know if their names are not written on these pages, they have the assurance that they are written in a better book—"The Lamb's Book of Life." We do stop to mention in passing that Mrs. Dorr F. Diefendorf is now President of the New York Branch of the Woman's Foreign Missionary Society.

While we keep our ear attentive to the voice of the divine call, we will continue "steadfast, unmovable, always abounding in the work of the Lord," loyal to Christ's Church until he "presents it unto himself a glorious church, not having spot, wrinkle or any such thing; but that it should be holy and without blemish."

CHAPTER VIII

GALLERY OF OUR PASTORS

UNDER THE LADIES' CITY MISSION

1856, Rev. B. I. Thompson.
1857-1858, Rev. William Copp.
1859, Rev. George J. Jones.

A SEPARATE STATION

1860-1861, Rev. George W. Treat.
1862-1863, Rev. Benjamin F. Simpson.
1864, Supplied. —F. A. Farrow.
—J. M. Pierson.
1865-1866, Rev. Jesse L. Hurlbut.
1867, Supplied. S. O. Crawford.
1868-1870, Rev. W. I. Gill.
1871-1873, Rev. J. R. Adams.
1874-1875, Rev. J. D. Blain.
1876-1877, Rev. J. H. Dally.
1878, Rev. J. L. G. McKown.
1879-1881, Rev. G. W. Smith.
1882-1884, Rev. J. W. Marshall.
1885, Rev. D. R. Lowrie.
1886-1888, Rev. R. Vanhorne.
1889-1892, Rev. J. M. Meeker.
1893-1896, Rev. A. H. Tuttle.
1897-1900, Rev. Henry Spellmeyer.
1901-1906, Rev. T. I. Coulter.
1907-1920, Rev. Dorr F. Diefendorf.
1921-1926, Rev. Karl K. Quimby.
1926-1927, Rev. John M. Versteeg.

Since the beginning of regular appointments to the church, April 26, 1860, it has had eighteen pastors, which means an average pastoral term of three and a half years. But we must remember that for many years the legal time limit was two years; later it was three and still later five. Not until 1900 was the time limit removed. It took the church, accustomed to frequent changes, a long time to adjust itself to long pastorates. Only two of Roseville's pastors have served the church for five or more years.

The church has been greatly blessed in all its pastors. All of them were men of strong convictions, aggressive force and a deep sense of their official authority; and it would have required a heavenly saintliness on the part of both the people and the preachers to work together without occasional friction; but the Roseville Church never stooped to the carnal partisanship of the Corinthian church of Paul's time. Our pastors' gifts were as varied as those of Paul, Apollos and Cephas; but the Church received all these treasures of wisdom and strength as the gift of Christ

WILLIAM COPP
1857-8GEORGE W. TREAT
1860-1B. F. SIMPSON
1862-3F. A. FARROW
1864

to us. There undoubtedly were personal preferences, but no exclusions. The wisdom of Paul, the eloquence of Apollos, the practical turn of Cephas, "all are yours, and ye are Christ's and Christ is God's."

BRIEF SKETCHES OF DECEASED PASTORS

We have chosen to place in a single chapter pen pictures of all our pastors together with a brief pencil sketch of all who have ceased to live among us in the flesh. To characterize these men in immediate connection with our narrative of their several pastorates would be unjust to the men themselves and would distort the true perspective of the history.

There are two histories transpiring simultaneously—a history within a history. The outer may be written in ink and its pictures caught by the camera's eye. The inner only the Recording Angel can pen, and it can never be photographed. Yet that inner is the real and everlasting.

No pastor's work is limited by the term of his pastorate. Nor is what he does all his own work. He must work backwards and search things that lie in the past of his church, not yet unfolded, and bring them to their fruition. If he is wise, he seizes the opportunity created by his predecessor's toil. He may gather at once scores of souls to Christ, and the splendid result is recorded in the Conference Minutes as *his* work. He makes the accurate record with a distressing sense of his helplessness in reporting the full truth. Who planted that seed? Who watered it with his tears? Just so, his work does not end when his pastorate ceases. Oftentimes his most conspicuous work reaches its consummation years after he has gone, and the glory of it is attributed to another.

Thus the historian is troubled by his limitations. His very effort to exhibit the everlasting true is veiled by the exact facts he is forced to relate. The life of the church is Christ; and ministers are only some of

his instruments. The work of many pastors is like many threads woven together in the glorious tapestry. Why pause to say, "This is *mine*," and "This is *thine*," when the supreme whole is *his* who is the glory of the church? Hence in this history we hang our pictures on the walls of an annex, and not in the sanctuary.

While Roseville Methodism was a part of the Newark City Mission (1856-1860) the little flock was under the pastoral care of three men: Rev. B. T. Thompson in 1856, Rev. William Copp in 1857 and 1858, and Rev. George J. Jones in 1859. Two of these brethren, however, devoted the greater portion of their time and strength to other parts of their widely extended charge, and it is impossible at this distance of time to trace their handiwork in the making of our Church.

But Brother William Copp was on the mission two years; and he was a genius in organization, and a man of forceful personality who awakened enthusiasm, built our first house of worship, left us free of debt and with a vision of a hopeful future. A sketch of his character and work is given elsewhere. His picture deserves this first place in our gallery.

1860-1861. Rev. George W. Treat was but one year in the Conference when he was appointed to serve the Roseville Church. But he had previously been ordained a deacon and was considered to be a very promising preacher. He was greatly beloved by the people who sincerely regretted his removal by the legal expiration of his pastoral term. He remained an effective minister in the Conference for ten years, when his impaired health compelled him to retire. He made his home in Asbury Park, N. J., and entered the mercantile business and succeeded in building up a large and prosperous plant. He was greatly honored by his fellow citizens and held many positions of honor and trust in the municipal government.

He died at Belmar, New Jersey, August 27, 1905.

1862-1863. Benjamin F. Simpson had been a teacher for some years and an active member of the Methodist Church, where his conspicuous gifts led others to the belief that his true work was in the ministry. After long and prayerful consideration, he went to the Biblical Institute at Concord in 1860; and after completing his studies there, entered the Newark Conference and received his first pastoral charge at Roseville, where he remained for two years. A brother minister, who knew him intimately, wrote of him, "There was nothing of egotism in him, and perhaps for this reason he did not pass among men for half his worth. He was modest, unassuming and shunned praise. His friendship once gained was true and unchanging. As a companion, he was cheerful, gentle and sympathizing. Always charitable and mag-



JESSE L. HURLBUT
1865-6

S. O. CRAWFORD
1867

WILLIAM I. GILL
1868-70

JOSEPH R. ADAMS
1871-3

nanimous, he tried to gain the weak and erring to the right, while his sterling integrity was a rebuke to the vicious and wilfully bad. Men *felt* his nobility." He died in the thirty-fifth year of his age.

1868-1870. Rev. W. I. Gill was admitted into the Newark Conference in 1868 from the Baptist Church and appointed to the Roseville charge, where he remained the full pastoral term, doing very acceptable work. He was a strong preacher, wise administrator and a faithful pastor. At the close of his term he was transferred to another Conference.

All that we have been able to learn of this excellent man is the work he did in our Church which is recorded elsewhere.

1871-1873. Rev. Joseph R. Adams came to Roseville when in the fullness of his strength. He was a careful student, a clear and definite thinker, a preacher of the evangelistic type, and a careful and conscientious shepherd of the flock the Master had entrusted to his oversight. He found a membership of eighty in the church, and at the close of his pastorate, left it almost double that number.

It was during his stay that the Dashiell family came to Roseville and threw the might of their influence into the church. This date marks an epoch in the history of Methodism in Roseville.

Brother Adams served several churches with great acceptability until in 1879, his broken health compelled him to retire. He chose Metuchen for his home. It is recorded of him, "The Centenary Church enjoyed his counsel, labors, prayers, liberality and example for ten years." He died May 21, 1889, in the sixty-fifth year of his age.

1874-1875. Rev. John D. Blain had been in the ministry for thirty-two years when he came to Roseville, and three years later, after a long, wearying illness, "rested from his labors." Doctor Dashiell preached the funeral sermon in the Roseville Church. After reviewing

his long and active life of thirty-five years in California and here, the Doctor said in part:

"1. John D. Blain was a Christian gentleman, endowed with a high and delicate sense of honor and courtesy. 2. He was thoroughly conscientious. 3. He had a tender heart, full of sympathy, which always threw him on the side of the oppressed and injured and erring. Hence as a public man he was always on the right side of every humanity question. 4. His courteous and gentle manner, his tender heart and his unswerving conscientiousness, added to great industry, made him one of the most successful pastors in our Conference. He reached the strong and influential in and out of the church, and laid them under contribution to its benevolences, commanding their respect and love; while the humblest and most discouraged opened their hearts to him and felt that he was their friend. 5. He was a man of fine business enterprise and judgment. 6. His preaching was practical, full of common sense, instructive and fresh, without much ornament. 7. Highest and best of all he was a true Christian."

1876-1877. Rev. Jonathan H. Dally followed the lamented Brother Blain. He came to our Conference in 1871 from Raleigh, N. C., where he had served for four years one of the strongest churches in the North Carolina Conference of the Methodist Episcopal Church, South.

He was sent to the little church at Mount Horeb, where we discovered that we had a giant among us. He was rapidly promoted from church to church, Washington, N. J.; Asbury Church, Hackensack, Roseville, Halsey Street, Newark; Market Street, Paterson; Trinity, Jersey City.

He was a singularly strong preacher with a manner all his own; a profound thinker who clothed his thoughts in luminous simplicity; a fine, artistic temperament; a connoisseur in rare books and old pictures; a knight who knew how to swing a battle axe for temperance and every reform; a champion of the oppressed whom children clung to in sweet confidence; a man with a good income who kept himself poor in sheltering the needy; a winner of souls and a friend such as one is willing to die for.

His end was sudden and tragic. His last word to the writer was, "The kiss of my Redeemer is on my lips."

1878-1879. Rev. J. LeGrange McKown, D.D., was pastor of the Roseville Church but one year, yet left a deep impression on the community as a scholar, preacher and a faithful pastor.

He graduated from Wesleyan University in the class of 1849 and taught for a number of years in several institutions among which was the Newark Wesleyan Institute of New Jersey. He became President of



JOHN D. BLAIN
1874-5

J. H. DALLY
1876-7

J. L. G. MCKOWN
1878

GEORGE W. SMITH
1879-81

Albion College, Michigan. But his heart was in the ministry, and he served a number of pastorates in several Conferences, the Oneida, Iowa, Cincinnati, New York and the Newark. He came to Roseville from Hedding Church, Jersey City, in 1880. But his health was seriously broken and it was evident that he was rapidly nearing the end of his work on earth. He was only forty-five years of age and he expressed a desire to take another charge "to preach Jesus my Saviour." He was transferred to the New York Conference and stationed at Milton-on-the-Hudson. But he never lived to reach the place. Returning from our Conference to his home in Roseville, he took to his bed, and after lingering for a number of weeks, died on the second of May, 1879.

1885-1886. No more fitting man could have been chosen for the church at Roseville than Rev. Daniel R. Lowrie, D.D. But at the next session of the Conference, Bishop Foster elevated him to the office of Presiding Elder (District Superintendent).

With this exception, Doctor Lowrie served the full pastoral term in every charge to which he was appointed. Wherever he went, the church was blessed with a gracious revival. Hundreds were won to Christ by his persuasive ministry. In addition to that, he was gifted in the management of affairs, and was especially successful with young people.

In the Conference he was honored with many offices of trust and distinction. Twice he was chosen by his brethren to represent them in the General Conference. During the last thirteen years he was a member of the Board of Managers of the Missionary Society of the Methodist Episcopal Church. For eight consecutive years he was President of the Camp Meeting Association at Mount Tabor, and for thirty years was leader of the young people's meetings at Camp Tabor.

The Newark Conference has rarely, if ever, had a member of such deserving popularity and such invariable success in all his churches,

as he. After thirty-six years in the ministry, while attending to his duties at Mount Tabor, he suddenly died in the arms of his friend, Rev. John A. Gutteridge, August 17, 1899.

1886-1888. Rev. Richard Vanhorne, D.D., began his ministry in 1841 and had been preaching for forty-five years when he was appointed to the Roseville charge. But we could not think of him as old. In the vigor of his mentality and his active sympathy with everything that related to the kingdom of God among us; in the alertness with which he grasped perplexing modern conditions, so unlike those which confronted our fathers; and in his dauntless courage, aggressive spirit, and triumphant optimism, he stood shoulder to shoulder with the youngest men in the army of our King. The ministry of such a man could not be otherwise than a benediction; and it certainly was with us. In the time of his ministry the Church laid the plans for what seemed to them a gigantic task, the erection of the present stone church on Orange Street. To carry out these plans it seemed that a younger man of greater physical strength was desirable. And Doctor Vanhorne readily consented to retire at the close of his second year.

A year later he made his home on Roseville Avenue and resided in our midst until his death in 1903. The thirteen years of his retirement were years of intense activity worthy a man of half his age. With no impairment whatever of his mental or spiritual force, he with his wife, Mrs. Vanhorne, threw themselves with discretion and zeal into every department of the local church where they resided, and much of the prosperity of Roseville Church is due to their presence there. Indeed, few men, whether young or old, made themselves so mightily felt in every moral and religious movement in the city and the Church as he; and his influence always made for righteousness.

In some respects Doctor Vanhorne was not a transparent personality. Many were unable to discern the passion of his soul in his calm exterior; nor could they imagine that his deliberation before decision and his system in action were really the throbings of an exquisitely sensitive heart. But such they were, and those who made the discovery were bound to him as with hoops of steel. Many are they who reckon him as the dearest friend they ever had.

1888-1892. Rev. Jonathan M. Meeker, D.D., was chosen by the Church and appointed by Bishop Fowler to be the pastor at Roseville during the erection of the commanding church edifice on the corner of Orange Street and Bathgate Place. He was a man of magnetic personal presence, tall, graceful, erect, and compactly built. His step was firm as if sure of his way and every movement indicated perfect confidence. Corresponding with his physical virility was the quality of his mind. He

J. W. MARSHALL
1882-4DANIEL R. LOWRIE
1885R. VANHORNE
1886-8J. M. MEEKER
1889-92

studied in Wesleyan University, which in later years conferred on him the degree of D.D.; Drew Theological Seminary, from which he received the degree of B.D.; New York University, where he received the degree of Ph.D. He was something more than an educated man. He was a man of marked mentality, quick of discernment, and ready to assimilate. That he was more than an ordinary preacher is attested by the character of the churches he served, among which are some of the strongest in the connection, such as Saint Paul's Church, Newark; Emory Church, Jersey City; Saint Paul's Church, Cincinnati; First Church, Orange. He was taken from the pastorate and made District Superintendent of the Newark District. When Doctor Noble resigned the presidency of our Seminary at Hackettstown, it seemed that the best available man for that responsible position was Doctor Meeker. He attempted the almost impossible, to transform the institute into a school for girls, and without an endowment to equip it for its new career. It was an herculean task, especially in those years of industrial unrest and the World War. What he might have done had he lived, cannot be told. But right at the moment of his most hopeful prospects, he was suddenly called to lay down the implements of toil and to enter into rest.

He died on New Year's Day, 1917.

1898-1901. Bishop Henry Spellmeyer, D.D., LL.D. The church at Roseville was greatly favored in having this eminent man for its pastor for four years. He came to us in the fullness of his splendid powers, seven years before he was elevated to the Episcopacy. For many years he had been one of the most commanding figures in the Newark Conference, holding many of the most responsible positions in the church. He had been in the pastorate without an interval during his entire ministry. He was an exceptional preacher, chaste in speech, clear in thought, and fervent in spirit. He attracted great throngs to his ministry without

A. H. TUTTLE
1893-6H. SPELLMEYER
1897-1900THOMAS I. COULTAS
1901-6

resorting to spectacular or meretricious methods, such as are frequent with those who seek popularity. He preached the Gospel in its simplicity with no taint of heresy.

He filled the strongest pulpits in the Conference and was frequently called to the largest and most influential churches in other States.

He was a most careful administrator, and in this he became distinguished and was foreclaimed a bishop. When very young he said to a brother minister, "While you are walking the streets, you are thinking out your message for next Sunday; I am planning to strengthen the weak places in my parish." He was a man of dignity, purity and sympathy, loved and trusted by all who knew him well. One such said, "We enjoyed his personal friendship when among strange brethren, and we are prepared to say that we have never known a minister of Christ who more perfectly measured up to our ideal of a preacher, pastor, and all-round pyramidal man who stood four-square to every wind that blows."

Three times he represented his brethren in the General Conference, at the last of which (1904) he was elected Bishop. His work in that high office is known throughout the church. In the administration of his office, he traveled round the world. One incident in that journey is specially interesting to us at Roseville because the name of Bishop James N. FitzGerald is precious in this community, where some of his family for many years resided. While Bishop Spellmeyer was traveling westward he met Bishop Bashford of Shanghai, who was traveling to America eastward, at Hong Kong, on April 4, 1907. On that day Bishop FitzGerald died in the hospital in that city, and both were present at the funeral services to the great comfort of the afflicted family.

Three years later, March 4, 1910, Bishop Spellmeyer, while attending the session of the New Jersey Conference at Atlantic City, N. J., suddenly, alone in his room in the hotel, closed his ministry on earth.

His intimate friend and for many years his colleague in the Newark Conference, Rev. Fred Clare Baldwin, D.D., tells the story in tender verse thus:

Here he caught the Master's call;
Here had he served unceasingly;
Here was he known and loved of all—
Here by the eastern sea.

Here were the friends of the days of yore;
Here were the comrades he loved to greet;
Here were the homes with open door—
Here was the welcome sweet.

Here was the soil that he loved to tread;
Here was the land of the smiling sky;
Here was the place that his heart had bled—
Here he came home to die.

CHAPTER IX

THE CHURCH SCHOOL

The Roseville Methodist Episcopal Church had its birth in the Sunday School. The school was not an exotic imported from abroad, but an indigenous plant springing up spontaneously in the hearts of a few residents of Roseville, who were cultivating their spiritual life after the old time Methodist fashion in a small class meeting under the leadership of Edward Colver.

Such life means growth. It makes for fruit in character and in service. Only as we keep this fact in mind can we understand the singular history of our school. It was the product of the native soil in which the power of an endless life was working. It was not the church that begat the school, but the school that begat the church. "The child is father of the man."

Its beginning was very small and unpromising. Its hindrances were many. But such was its vitality that it has continued to grow until it became one of the large Sunday Schools in the Methodism of the State. "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field; which is indeed the least of all seeds, but when it is grown it is the greatest of all herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

The simple story of the school's beginning, which Mr. Scarlett relates in a Historical Sketch, prepared for the 50th anniversary, and existing in printed pamphlet, reads like a very commonplace affair that calls for no ringing of bells or blare of trumpets. Yet if we could, we would write it out here in letters of gold. "The idea of starting a Methodist Episcopal Sunday School seems to have originated in the family of Gilbert Wilson. His children, James Ayres Wilson and Emma Wilson, it is said, sallied out one Saturday afternoon in the winter of 1854-5 to look up children for a Sunday School class. Five children were present the following Sunday afternoon. Besides the Wilsons, we find the names of Henrietta Perry and Emma Williams, scholars, and Miss Hannah Perry, teacher. The second Sunday there were seven present."

How we yearn to know more about Gilbert Wilson, his two children and their helpers! The story of what became of those five children would charm our boys and girls like a fairy tale.

But all we can gather about the parties named is related on another page of the Historical Sketch we have quoted. James Ayres Wilson seems

to have exercised general direction of the school during its initial period in the home of his father.

"In May 10, 1871, a Sunday School Board Meeting was held at the residence of James Ayres Wilson, and the minutes of the meeting signed 'J. A. Wilson, Secretary.' These minutes were followed by a note written by the Pastor, as follows: 'The above minutes were the last penned by the Secretary of the School, our beloved Brother James Ayres Wilson. Before the next monthly meeting was held, he had left the scenes and labors of the Church on earth, and ascended to the honors and glories of the Church of the glorified in Heaven. He was a useful man to the cause of God. He loved to work for the Church. Never said, "I am weary of it." Never thought too much was required of him by his brethren. His departure is felt to be a great loss.'

(Signed) "J. R. ADAMS."

"This man builded better than he knew; he laid the foundations of a Church and Sabbath School greater, perhaps, than he dreamed."

Mr. Scarlett, in commenting on this brief item in relation to Brother Wilson, quotes what Emerson said of Michael Angelo, "He builded better than he knew." The last words that the Secretary wrote in the Record book are these: "Where a Sunday School is not equal to the church in numbers and attendance, it does not come up to the position or standing it ought to in the community. May God inspire our hearts with more love and Christian zeal in this Sabbath School work." We quote them because of what they reveal in the man who wrote them;—a sad sincerity and a deep sense of *his need to work with God*. And that suggests another thing which Emerson said of Angelo, which was the bottom reason of the unknown splendor of the artist's work which the future only could reveal. And it is equally true of Brother Wilson's untrumpeted work of many years ago.

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in sad sincerity;
Himself from God he could not free,
He builded better than he knew,
The conscious stone in beauty grew."

The Sunday School was held in Mr. Wilson's home without any real organization, though his son was practically Superintendent. In October, 1856, they obtained the use of a room over what was then known as Hill's store, on Orange Street, east of Myrtle Street, when a formal organization was made and Charles Schepmous was elected Superintendent. Having a room large enough to hold preaching services, The Ladies' City Missionary Society was asked to supply a preacher to preach after the school session on Sunday afternoons, and to give the school

pastoral oversight. Thus the little group came under the fostering care of the Mission.

In the year 1857 the use of the hall was denied the school, and its members returned to the Wilson home. Then it became an imperative necessity to erect a chapel of their own. The details of that enterprise are related elsewhere in this volume. A board of trustees was elected and took the name The Roseville Methodist Episcopal Church. Already the mustard seed was becoming a *tree*.

The Church, begotten of the school, has retained the Sunday School *motif* as a dominant force in all its history. Every one of the four buildings it has erected was necessitated by the growth of the school. All the superintendents and other officers ranked among the ablest and most prominent members of the Church. In the pamphlet printed in 1906 the names of the officers of the school for the first half century of its history appear elsewhere in this History. To all who are familiar with the personnel of Roseville Church, these pages read like the eleventh chapter of Hebrews, in which the martyred witnesses of the faith of the Hebrew fathers are named. On these pages of our history are names that awaken memories, strengthen faith and evoke courage; names of men and women who "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, turned to flight the armies of the aliens,—of whom the world was not worthy." None of these completed their work, "God having provided some better thing for us, that they without us should not be made perfect."

Many of these now wear their crowns. We would here repeat the names of a few of these deceased, in order to confirm what we have said is a quality of them all; they were not simply good men, but strong men, men of force and commanding influence, who freely consecrated their strength to the school.

J. I. Dashiell (1874-7), son of Dr. R. L. Dashiell, was one,—a young man of gifts, who was a felt force in both the spiritual and official work of the Church. At the twenty-fifth anniversary of the school, when it numbered less than 300 members, he said, "Our Jubilee twenty-five years hence will be held in a larger church with at least 1,000 members." His prophecy has been literally fulfilled.

James A. Smith, who was Superintendent for ten years (1878-1888), was also a trustee of the Church, a member of the building committee of the present building and a man of wide influence in the community. Mr. Scarlett writes of him in his Historical Sketch, "April 8, 1888, services were held in the church in honor of James A. Smith, who closed the tenth year of continuous services as Superintendent of our

school. Less than six months after the anniversary exercises, the sad tidings of his illness and death at South Norwalk, Conn., were brought to Roseville, and a special meeting of the Sunday School Board was called to take action in reference to the funeral services. A committee was appointed to procure a suitable floral tribute. Mr. Smith had been ill, and but a short time previous to his death, had made a trip to Carlsbad with the hope and expectation of restoring his health, but without beneficial result. He visited his home town to recuperate, if possible, his impaired health among his old friends and associates and return to Roseville in the fall, but this was not to be. The Disposer of Events ruled otherwise." He made a gift of \$2,000 toward the purchase of the church organ.

Mr. J. B. Frazee was chosen to be Mr. Smith's successor. He had been assistant to Brother Smith. This itself was a tribute to a worthy man who for many years was among the foremost men of influence in the church.

William Fairlie, Superintendent 1894, Assistant Superintendent 1893, and again 1895-1904, was a man of spotless integrity, diligent in business, fervent in spirit, serving the Lord. For many years he was President of the Board of Trustees, and a leading spirit in almost every important movement in the Church; loved in his life and lamented in his death. His ten years of service to the Sunday School was of inestimable value.

Horatio M. VanSant, Superintendent 1900-1902, Assistant Superintendent 1903-1904, was a son of Rev. Nicholas VanSant and inherited many of his illustrious father's best qualities. He was college bred, a man of literary culture, careful in judgment, pure in life and devoted to his church.

It may be said of all the living ex-superintendents, I. C. Brown (1893), Benjamin F. Edsall (1895-1898) (1903-1906), J. F. Thompson (1899), E. S. McNabb (1906-1913), William Talbot, A. S. McNear, that, without exception, they were all representative men.

Equal praise is due the Lady Superintendents, among whom were Mrs. C. M. Blain, Mrs. R. Vanhorne, Mrs. R. S. Gage, Miss Mary E. Wood, Miss Anna Burgyes, whose very names are fragrant "as ointment poured forth." We know of no school which can boast of a more talented and devoted group of teachers and officers.

The school has been progressive from the beginning. The ears of its leaders were sensitive to the radio messages of the most advanced thought in relation to the mission of the Sunday School from every quarter of the globe.

In 1872 the Primary Department was formed with Miss Mary Dillon as Superintendent. It has since enjoyed the distinguished services of such gifted leaders as Miss S. B. Scarlett, Mrs. Joseph Periam and her

daughter, Miss Laura, Miss Margaret Ellis, Dr. E. H. Hamill, Mr. E. S. MacNabb and Mrs. Irving C. Brown.

The Intermediate Department was formed in 1888 under the leadership of Mrs. A. L. DeGroff. A year later the Home Department went into effect with Miss Lucy Philo as Superintendent. The Cradle Roll Department was created under the direction of Miss Florence Harden in 1903.

"In 1890 the Committee made a report, which was adopted, and the School from thenceforth became a graded school. The Primary for scholars under eight years of age, the Intermediate for scholars between the ages of eight and twelve, and with certain requirements for promotion from the Primary Department to the Intermediate and the Intermediate to the Main School, the requirements being a satisfactory examination on stated subjects. It was provided that each scholar promoted should receive a certificate and the promotion should be made annually in October. This has been the custom of the School ever since, save for a time promotions were made semi-annually in the spring and fall."

The Jubilee year was epochal in the history of our school and the Church. All thoughtful members realized that mighty changes were pending in which the old order of things, dear to our hearts by hallowed memories and precious names, was passing away. Indeed changes had already occurred in the theory and methods of religious education in the school, and changes in the character of church life, from its contemplative spirit and worship. Many dreaded these changes, fearing that the so-called progress was really decay. But who can call a halt in the progress of the seasons? Equally vain would be the effort to stay the onward urge of life that pulsed in the heart of our growing school. Hence most of our leaders decided to keep step with the onward move of the times, believing that He who had thus far ruled the ages was leading us on.

The fiftieth Anniversary was celebrated with great rejoicing on November 11-13-14, 1906. Mr. Benjamin F. Edsall, who had been Superintendent for eight years (1895-98) and (1903-6) was able to report that the school had passed the 1,100 figure in the number of its members and had seriously outgrown the capacity of our building to accommodate it. He also announced, to the regret of us all, that at the end of this year he must retire from the office he had held so long.

Sunday morning, November 11, was given to the Primary and Intermediate Departments of the school; for the auditorium was not large enough to hold the entire school. There were recitations and songs by the scholars, and addresses by William H. Brown and Dr. E. H. Hamill.

In the afternoon, the main school was addressed by Rev. J. M.

Meeker, D.D., former pastor; John F. Thompson, a former superintendent, and the pastor, Dr. T. I. Coulter.

In the evening, Dr. A. H. Tuttle, a former pastor, preached.

On Tuesday evening an anniversary love feast was held with brief talks by long-time members of the school. On Wednesday evening a social reunion was held and addresses were made by Rev. George W. Smith, Dr. J. L. Hurlbut and Dr. A. H. Tuttle, all former pastors.

After the Semi-Centennial Anniversary, the idea which had long been the conviction of the aggressive element of the Church, began to rapidly grow in popular favor, that we must as soon as possible provide ampler accommodations and better equipment for our school. The story of its successful accomplishment is fully told in Chapter VI.

For a larger detailed history to 1906, see the pamphlet then published in connection with the 50th Anniversary. The following is a continuation, 1906-1927.

The Fiftieth Anniversary of the Sunday School in 1906 was made an occasion, services being held on Sunday, November 11th, morning, afternoon and evening; Tuesday, November 13th, and Wednesday, November 14th.

The Sunday morning service, Benjamin F. Edsall, Superintendent, presiding, was given over to exercises by the Primary and Intermediate Departments. Addresses were made by a former superintendent of the school, William H. Brown, and by a former superintendent of the Primary Department, Dr. E. H. Hamill (a man of high standing both in business and in church who for many years did splendid and most appreciated work as head of the Primary Department of the Sunday School). There were recitations by Camilla Browning, Roger Stryker, Alice Fitzgerald, Margaret Lamont, Willie Clark, Grace Williams, Constance Brooks, Marjorie Kinsey, Hiram Phillips, Viola MacNabb, Russell Ford; solos by Lillian Cyphers and Gertrude Noe; solo and duet by Grace and Pearl Vreeland.

A feature of the day was the singing of the following Anniversary Hymn, written for the occasion by Mrs. A. L. De Groff, for many years a very valued worker in the Sunday School.

ANNIVERSARY HYMN.

(Mrs. A. L. De Groff.)

On this glad Anniversary Day,
With joyful hearts we raise
To God, our leader through the years,
A grateful hymn of praise;
And tribute pay that loyal band
Who first our standard bear,
And to our Roseville Sunday School
Allegiance firmly swear.

Today, when fifty years have passed,
 To join the triumph song
 A mighty army stand arrayed;
 Eleven hundred strong.
 And late recruit, and veteran grey,
 With those of yore, declare,
 To our dear Roseville Sunday School
 Allegiance we will bear.

Brave fellow soldiers of the past,
 From other fields bring cheer;
 In bygone years they shared our toil;
 Right welcome are they here.
 We, under King Emanuel,
 A common standard bear,
 And to His name, and Sunday School,
 Allegiance firm declare.

But minor tones our joy pervade;
 For sadly do we miss
 Those loyal ones, who from our ranks,
 Have sought the Land of Bliss.
 Oh! Pastors, Teachers, Comrades dear!
 Your joy one day we'll share,
 And reunited, there rejoice,
 We hear "Allegiance bear."

—Amen.

The services in the afternoon at the Sunday School hour were addressed by Rev. Jonathan M. Meeker, former pastor; John F. Thompson, former superintendent, and by D. H. Miller, new Epworth League President; Rev. Albert Foster, representing the Roseville churches (pastor of the Baptist church); Mr. Lucius C. Main, representing former scholars, and by Rev. T. I. Coultaas, then pastor.

At the evening service the sermon was delivered by Rev. A. H. Tuttle, D.D., former pastor.

The Tuesday evening service was an Anniversary Love-Feast, with brief talks by long time members and the Wednesday evening service was a Social Evening Re-Union, with addresses by Rev. George W. Smith and Dr. Jesse L. Hurlbut, former pastors, and others.

The following letter was received from Bishop Henry Spellmeyer, former pastor, and printed in with the Anniversary Pamphlet:

BISHOP SPELLMEYER'S MESSAGE TO SCHOOL

BANFF, CANADA,

enroute to Vancouver, B. C.
 and Shanghai, China.

The love I felt for the school when pastor abides. The joy of seeing very many unite with the Church is like music in my soul. The growth and development of the school so that it is one of the great schools in Methodism is no surprise. Its great possibilities under aggressive and evangelical methods are near at hand. I think the future is full of hope. My prayer

is that the development of the spiritual life of each scholar may ever stand first; that teachers may aim always to establish those they teach in righteousness, and that the school and the Church united in the bonds of peace, progress, and family love may bring to pass the largest possible results for our beloved Methodism in Newark. With much affection,

Sincerely,
HENRY SPELLMEYER.

From the pamphlet referred to above, the following list of officers of the Sunday School is reprinted:

SUPERINTENDENTS

The record of superintendents from 1856 to 1869 is not very clear. The following names appear during that period without mentioning time of office: J. A. Wilson, Charles Schepmous, N. Francisco, G. O. F. Taylor, William Jeffreys, John Stites, John Cramer, John Black, Nelson Greenwood, and Joseph Genung.

1870-2, N. C. Ball; 1873, David Collins; 1874-7, J. I. Dashiell; 1878, James A. Smith; 1889-92, J. B. Frazee; 1893, I. C. Brown; 1894, William Fairlie; 1895-8, B. F. Edsall; 1899, J. F. Thompson; 1900-3, H. M. Van Sant; 1903-6, B. F. Edsall,

ASSISTANT SUPERINTENDENTS

There is no record of assistant superintendents until 1877.

1877, Charles H. Warner; 1878, William H. Brown; 1879-81, J. B. Frazee; 1882-3, J. I. Dashiell; 1884-8, J. B. Frazee; 1889-91, William H. Edsall; 1892, I. C. Brown; 1893, William Fairlie; 1894, I. C. Brown; 1895-1900, William Fairlie; 1901-2, William Fairlie and William T. Decker; 1903-04, William Fairlie, William T. Decker and H. M. Van Sant; 1905, William T. Decker, Franklin Day and Dr. William Talbot; 1906, Dr. William Talbot and William T. Decker.

LADY SUPERINTENDENTS

There were no lady superintendents until 1871.

1871-2, Mrs. C. C. Dawkins; 1873-9, Mrs. D. Collins; 1880-6, Mrs. C. M. Blain; 1887-8, Mrs. R. Vanhorne; 1889-92, Mrs. R. S. Gage; 1893-1903, Mrs. R. Vanhorne; 1904-5, Mrs. R. S. Gage; 1906, Miss Mary E. Wood.

SUNDAY SCHOOL SECRETARY

The first record of this office appears in 1869.

1869-71, J. A. Wilson; 1872, J. Q. Stearns; 1873, F. S. Adams; 1874, Eugene Wheeler; 1875-7, James A. Smith; 1878-81, R. J. Carey; 1882-3, Albert L. Banister; 1884-1903, J. N. Congleton; 1904-5, W. A. Fairlie; 1906, K. N. St. John.

SECRETARY TEACHERS BOARD

The first person to hold this office was Miss I. E. Drake, 1890-1. Then came 1892-3, Miss A. Drummond; 1894, George C. Magill; 1895-7, William T. Decker; 1898-9, Dr. William Talbot; 1900-2, A. S. McNear; 1903, W. A. Banister; 1904, R. B. Williams; 1905, H. De G. Main; 1906, F. B. Frazee.

TREASURERS

The beginning of the record of treasurers was in 1869 with John Howlett in office for part of the year. 1869-71, George Parsons; 1872-5, Theodore Simonson; 1876-7, T. F. Hance; 1878-83, Charles H. Pell; 1884-90, A. L. De Groff; 1891-5, J. B. Banister; 1896-1906, Dr. Charles Pullin.

LIBRARIANS

The record of librarians begins in 1869 and is as follows:

1869, S. Simonson; 1870-8, T. Conger; 1879-1900, A. Scarlett; 1901-2, Jesse L. Conger; 1903-6, William B. Burgyes.

SUPERINTENDENT PRIMARY DEPARTMENT

This was organized in 1872 with Miss Mary Dillon as superintendent in that

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year and 1873. Thereafter, 1874-8, Miss M. W. Crowell and Miss M. H. Dashiell; 1879, Miss E. E. Blain; 1880-5, Miss S. B. Scarlett; 1886, Mrs. Joseph Periam; 1887-91, Miss Laura B. Periam; 1892-4, Miss Margaret Ellis; 1895-1901, Dr. E. H. Hamill; 1902-6, E. S. MacNabb.

SUPERINTENDENT INTERMEDIATE DEPARTMENT

The Intermediate Department was organized in 1888 under the leadership of Mrs. A. L. De Groff. From that time, 1889 to the present time Miss S. B. Scarlett has been in charge.

SUPERINTENDENT HOME DEPARTMENT

This organization went into effect in 1898 with Miss Lucy Philo as superintendent, followed by I. C. Brown; 1902, Miss A. M. Conger; 1903, Mrs. I. C. Brown; 1904, William Pollard; 1905-6, Miss Flora Woodhull.

DASHIELL MEMORIAL MISSIONARY SOCIETY PRESIDENTS

Organized 1874. 1874-5, W. H. Brown; 1876, C. H. Warner; 1877, J. B. Frazee; 1878-80, J. I. Dashiell; 1881, T. F. Hance; 1882-3, William H. Edsall; 1884, A. S. Martin; 1885-6, W. H. Edsall; 1887, Dr. R. S. Gage; 1888, William H. Edsall; 1889, Irving C. Brown; 1890, B. F. Edsall; 1891, A. H. Ross; 1892-4, Dr. R. S. Gage; 1895, W. T. Decker; 1896, I. C. Brown; 1897, Dr. P. Fitzgerald; 1898, John F. Thompson; 1899, Dr. F. H. Munroe; 1900-1, Mrs. S. J. Herben; 1902, J. F. Thompson; 1903, Franklin Day; 1904, Dr. William Talbot; 1905-6, A. S. McNear.

VICE PRESIDENTS

1874-5, A. Scarlett; 1876-7, W. H. Brown; 1878, W. S. Brown; 1879, C. E. Hill; 1880, C. H. Warner; 1881, C. E. Hill; 1884, W. H. Edsall; 1885-6, A. S. Martin; 1887, W. H. Edsall; 1888-9, Dr. R. S. Gage; 1890, A. H. Ross; 1891, W. A. Guernsey; 1892, I. C. Brown; 1893, W. H. Edsall; 1894, W. T. Decker; 1895-6, William Fairlie; 1897-1902, Franklin Day; 1903-4, C. H. Pell; 1905-6, Dr. J. Cunningham.

SECRETARIES

1874, S. A. Johnson; 1875-7, R. J. Carey; 1878-80, T. F. Hance; 1881, William Scarlett; 1882, H. P. Main; 1884-5, A. M. Titus; 1886, I. C. Brown; 1887-9, Miss S. B. Scarlett; 1890-6, Miss L. F. Connell; 1897-1903, Dr. William Talbot; 1904, Dr. J. Cunningham; 1905, Leroy Ferreira; 1906, Robert Drummond.

TREASURERS

1874-5, Mrs. Wilson; 1876-7, Mrs. T. Simonson; 1878-9, Miss Eva A. Drake; 1880-1, W. S. Brown; 1882, J. I. Dashiell; 1884-5, C. H. Pell; 1886, A. L. De Groff; 1887-9, A. H. Titus; 1890-1904, Edward Ferreira; 1905-6, C. E. Swortfiger.

FRANCES E. WILLARD TEMPERANCE SOCIETY PRESIDENTS

1898-9, G. R. Munroe; 1900-1, Mrs. M. E. Frome; 1902-5, G. R. Munroe; 1906, E. F. Wescott.

VICE PRESIDENTS

1898, Mrs. M. E. Frome; 1899-1901, Mrs. C. M. Blain; 1902-3, E. P. Hurd.

SECRETARIES

1898-1900, Miss Flora Teeter; 1901, Miss Lambly; 1902, James M. Talbot; 1903-6, George A. Talbot.

CRADLE ROLL DEPARTMENT

Miss Florence Harden, 1903-1906.

PRESENT OFFICERS AND TEACHERS OF THE SCHOOL

Rev. Thomas I. Coulter, D. D.	.....	Pastor
Miss Nancy E. Dorey	.....	Deaconess
Mr. Benjamin F. Edsall	.....	Superintendent
Mr. William T. Decker	.....	Assistant Superintendent
Dr. William Talbot	.....	Assistant Superintendent
Miss Mary E. Wood	.....	Assistant Superintendent
Miss Sarah B. Scarlett	.....	Superintendent Intermediate Department
Mr. Elwood S. MacNabb	.....	Superintendent Primary Department
Mr. Kelsey N. St. John	.....	Secretary
Mr. Percy K. Withey	.....	Assistant Secretary
Dr. Charles Pullin	.....	Treasurer

HISTORY OF THE ROSEVILLE CHURCH

Mr. William B. Burgyes	Librarian
Mr. Francis B. Frazee	Assistant Librarian and Recording Secretary
Dr. Joseph Cunningham	Secretary of Missionary Society
Mr. Alexander S. McNear	President of Missionary Society
Mr. C. E. Swortfiger	Treasurer of Missionary Society
Miss Flora L. Woodhull	Superintendent Home Department
Mr. E. F. Wescott	President Frances Willard Temperance Society
Mr. George A. Talbot	Secretary Frances Willard Temperance Society
Mr. Theodore Conger	
Mr. Noah M. Baldwin	
Mr. John E. Haselmayer	

} Church Sunday School Committee

TEACHERS

Allen, Miss Cornelia	Hurd, Mr. E. P.
Atherton, Miss Maude	Joraleman, Miss Ida
Banister, Mrs. J. B.	Karr, Mr. E. P.
Brown, Mrs. I. C.	Kramer, Mr. H.
Banister, Miss M. W.	Kirby, Mr. J. B.
Bonnell, Miss Edna	Lacey, Rev. S. P.
Bond, Miss Albina	Lowden, Miss Ethel
Burnett, Miss Alice	Lyon, Miss Bessie
Betterton, Mr. Edw.	MacNabb, Miss Esther M.
Burgyes, Miss Edith	Magill, Rev. Geo. C.
Brewer, Miss Florence	Millar, Miss Julia C.
Browning, Mrs. Camilla	Miller, Miss Rita
Blazure, Miss L.	MacNabb, Mrs. E. S.
Batchelder, Mrs. M. E.	Main, Miss Carrie
Burgyes, Miss Anna	Miller, Miss Rachel
Blanchard, Miss Florence	Millar, Miss Marion
Bowers, Miss Pauline	Munroe, Mrs. G. R.
Banister, Mr. J. B.	Munroe, Miss Annie
Cook, Miss Hannah	McWhood, Miss Elizabeth
Congleton, Miss Lulu	Munroe, Mr. G. R.
Crump, Miss Ethel	McGowan, Miss A. E.
Conger, Miss Theodora	Noble, Miss Florence
Coultas, Miss Lotus	Periam, Mr. Joseph
Curtis, Mrs. G. E.	Pullin, Miss Jeanette
Cook, Miss Elizabeth	Pell, Miss Ethelwyn
Cartwright, Mrs. Clara	Page, Mrs. A. D.
Coultas, Miss Edna	Pullin, Miss Elsie
Clark, Mr. E. A.	Ransley, Miss Helen
Drake, Mr. Frank	Redman, Mrs. H. P.
Daniels, Mrs. M. S.	Rawlings, Miss Anna
Drew, Miss Eva	Rogers, Miss Marceline
Drummond, Mrs. Robt.	Rogers, Miss Emma
DeHart, Miss Helen	Rogers, Miss Belle
DeGroff, Mrs. A. L.	Smith, Mrs. R.
Freed, Mr. Fred'k S.	Searing, Miss Bessie
Ferreira, Mr. L. E.	Schanbacher, Miss Agnes
Fairlie, Mrs. Wm.	Stevens, Miss Inez
Fairlie, Miss Jessie	Talbor, Mr. A. M.
Fitting, Miss Olga	Titus, Miss Mary F.
Galloway, Miss Elizabeth	Van Sant Mr. H. M.
Gassman, Mrs. H. M.	Van Sant, Mrs. H. M.
Gage, Mrs. R. S.	Van Sycle, Miss Jennie
Harden, Mrs. Spencer	Wilson, Mrs.
Harris, Mrs. John C.	Wood, Mr. P. T.
Hedden, Miss Mabel	Wood, Miss Mary
Hemmingway, Miss Maude	Woodruff, Miss Hattie
Helmkim, Miss Carrie	Wortman, Miss G.
Hardy, Miss Anna	Waltermire, Mr. Maria
Harden, Miss Florence	Withey, Miss Jessie
Hurd, Miss Maude	Wescott, E. F.

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ANNIVERSARY COMMITTEE

Mr. Horatio M. Van Sant, Chairman Mr. Elwood S. MacNabb, Secretary

PROGRAM COMMITTEE

Rev. Thomas I. Coulter, D. D.	Mr. Elwood S. MacNabb
Mr. Benjamin F. Edsall	Mrs. A. L. DeGroff
Mr. William Fairlie	Miss Sarah B. Scarlett
Mr. Horatio M. Van Sant	

HISTORICAL COMMITTEE

Mr. Augustus Scarlett	Mrs. Caroline Blaine
Mr. John B. Frazee	Mr. Kelsey St. John
Mr. Joseph N. Congleton	Mr. Theodore Conger

SOCIAL COMMITTEE

Mrs. R. S. Gage	Miss Sarah B. Scarlett
Mrs. M. S. Daniels	Dr. William Talbot
Miss Mary Wood	Mr. William T. Decker

MUSIC COMMITTEE

Dr. William Talbot	Mr. William T. Decker
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DECORATIVE COMMITTEE

Mr. William T. Decker	Mrs. R. S. Gage
Mrs. M. S. Daniels	Mrs. G. R. Munroe

PRESS COMMITTEE

Mr. Horatio M. Van Sant

FINANCE COMMITTEE

Dr. Charles Pullin	Dr. William Talbot
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PRINTING COMMITTEE

Mr. Elwood S. MacNabb	Mr. Irving C. Brown
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It is regretted, but it has not been found possible from any records of the Sunday School which could be found or from the memory of those associated with the Sunday School work since 1906 to produce a like accurate list of all the officers of the Sunday School and allied societies, from 1906 to 1927. To give credit for all service rendered is made therefore impossible. In the following story of the Sunday School from 1906 to date some effort is made to do so, but it is far from complete and is not satisfactory to the Editors, but they have strenuously endeavored to enlist in this work all those who should be most interested in it, with only the following result gathered from the material supplied. In 1907 Benjamin F. Edsall retired from the superintendency of the Sunday School. Elwood S. MacNabb was elected superintendent and was superintendent until 1913. In this period one of the most noteworthy events was the building and opening for use of the new parish hall (1909). It was occupied by certain departments of the school. The "main school" no longer using the church auditorium as before, but using the main floor and gallery of the new building; and what was then known as the "Intermediate Department" using the lower assembly room, Wm. T. Decker being superintendent of this department. The

name of this department was in this period changed to Junior. During this period the membership and attendance of the school was well maintained, the various departments continued to do splendid work. Mrs. Irving C. Brown and Mrs. F. H. Munroe were superintendents of the Primary Department. During this period improved graded lessons were introduced in the school. In 1913 Elwood MacNabb retired from the superintendency and Dr. William Talbot was elected and was superintendent until 1922. In this period in the year 1913, Elwood MacNabb taught a Men's Bible Class, meeting in the church. In 1914 he became superintendent of the Junior Department and continued as such until 1925, and he writes that in 1920-1923 this department enrolled 250, with attendance as high as 180 at times; also that there were associated with him in this department during the years 1914 to 1925 at different times as Assistant Superintendents Brothers Schmalzreed and Matthew C. King and Mrs. Grace Dhu.

The time was at hand when it was deemed the interest of the school demanded an expert leader specially trained for its work, who should devote almost his entire time to it. This required most serious consideration. We were without precedents in our Newark Conference, and to many it seemed revolutionary to commit in so large a part the direction of the religious training of our children to a professional director of religious education.

In September of the year 1920, the same year that Rev. Karl K. Quimby became our minister, the Church Council called to be its Director of Religious Education the Rev. Herbert W. Blashfield, who then held a similar position at the First Methodist Episcopal Church, Decatur, Ill.

With the coming of Mr. Blashfield the Church saw new possibilities, new goals to be obtained, and these new ambitions became strongly rooted in the new organization for education which was formed out of the former forces. Mr. Blashfield emphasized education as the chief business of the church and by constant processes of education encouraged those who had been busy for years and also many new people to make religious education their chief concern.

The Church Council elected a committee on religious education to direct the entire program of education in the Church, to correlate present organizations together for more effective work, to build up new agencies where needed and to act as an advisory body for the director. This committee was divided into smaller sub-committees responsible for particular phases of the work. These committees were for instruction, worship, recreation, administration and music. The committee on education, under its first chairman, Mr. William T. Decker, and secretary,

Miss Margaret Brown, continued to function long after Mr. Blashfield left the church and acted as a permanent guide for all educational work during the directorates of a number of Directors of Religious Education.

One of the first tasks undertaken was to enlarge the educational vision of the Church, the Church Council and the workers of the Sunday School. During the first few months and occasionally after that the back page of the bulletin was used for the purpose of emphasizing different phases of religious education. For three months a little pamphlet called "Pictures in Words" was published which gave pictures of what was being accomplished and planned for by the various committees in order to help the teachers in their task. A training class was held for eight weeks during the winter of 1920-21. The next year this was enlarged into a community school which lasted for twenty weeks and was held in the Roseville Avenue Presbyterian Church. In December, 1921, conferences were held for the older boys and girls of the Church for the purpose of helping them to decide upon their vocations in the light of Christian ideals. These were very helpful to the teen age boys and girls.

The first step in the reorganization of the Sunday School was taken during the winter months of 1920-21. The school, under the able direction of Dr. William Talbot had been for many years composed of four departments, Beginners' Department, Primary Department, Junior Department and what was known as the Main school. Mr. Blashfield believed in giving the young people a chance to grow, to develop into Christian leaders through placing them upon their own resources and allowing them to be responsible for the conduct of their own affairs. For years the young people of the Church had had many things done for them. Now was started the movement in the Church which allowed the young people to do for themselves under their own selected leadership. From the "Main school" were first taken the "teen age," those who were between the ages of about 12 and 17. These were placed in the chapel and allowed to elect their own officers and superintendent. Lawrence Burgyes was their first president and Ellsworth Ferreira their first superintendent. The young people, 18 to about 25 or 30 years of age, were then brought together under the name of the "Young People's Department," and elected their officers and superintendent. Dr. T. Waldo Martin was their first president and Mr. Alexander S. McNear their first superintendent. To establish these departments as departments of the Church and make their officers conscious of the vital leadership of the Church and its program, the officers were publicly installed at two morning worship services of the Church January 23rd and 30th, 1921. From that time on these two depart-

ments of the Church functioned for the entire religious life of their membership through their own officers. The school no longer met in mass formation. Special committees were elected for service, recreation, study, worship and missionary work. Later an Adult Department was formed and under the same plan met in the church, with Mr. William Decker as superintendent.

For years the recreational program had been a problem. With the formation of two new departments, each of which had its committee on recreation, with the new departments largely responsible for their own recreational program and with an overhead advisory recreation committee, the guiding of recreation became an easier task. Only Sunday School members were admitted for basketball games by ticket, others were asked to pay a small fee. Only certain groups were allowed to use the recreational place each evening. Basketball became a part of the activities of many classes instead of having but one leading team for the whole Sunday School. New games were introduced for those who did not care for basketball and these were placed in the parish hall basement and main floor. Frequent conferences were held with the leaders on the values to be achieved in recreation. The first open house was held on March 27th, 1921, with seven basketball teams and both boy and girl scouts participating.

This history would not be complete without saying something about the new service-missionary steps that were taken. Mr. Blashfield believed that this work was the main task of every organization and should not be left to special organizations to carry on. Every department, therefore, had a certain service-missionary task delegated to it by the service-missionary committee, and these were again distributed among the classes and departments. The entire department program was supervised by a chairman of the department and such chairman in turn by the service committee of which such chairman was a member. The first report of this type of educational work was published in the church bulletin February 20th, 1921. To stimulate interest and to educate the members of the school a Missionary Institute was held November 27th, 1921, called "The World in Pictures." This institute lasted three days and was made up of exhibits of the products and custom of many foreign countries from which we receive many of the necessities of life.

The program of the Church School was enlarged September 25, 1921, to include a Week Day School. This school met on each Wednesday afternoon after school for boys and girls of the Beginners', Primary and Junior Departments. It was under the supervision of Mrs. William Bullock. This continued for two years and ceased.

In December, 1922, the young people's activities were enlarged to include a Sunday evening tea. Various kinds of Sunday evening meetings had been tried without much success, but the Sunday evening tea at once proved to be the kind of a Sunday evening meeting that was needed. Twice each month the young people came in great numbers at 6 o'clock for fellowship and inspiration. A light supper was served by one of the participating classes, followed by an address and discussion. This Sunday evening meeting was placed under the direction of the vice-president of the young people's department.

When Mr. Blashfield left February 4th, 1923, to take up the task of directing Daily Vacation and Week Day Church Schools in the State, he left the task of religious education so thoroughly organized and so well manned that it continued to go in almost the same way for years under the direction of other leadership.

In this period of Dr. Talbot's superintendency, the Dashiell Memorial Missionary Society and the Frances E. Willard Temperance Society ceased to exist. The duplex envelope system was introduced and prevailed. The Talbot Bible Class was organized in honor of Andrews M. Talbot, deceased, long a teacher in the school, for many years a highly esteemed official member of the church, an exhorter, and the father of Dr. William Talbot. In 1922 Dr. Talbot retired from the superintendency and Alexander S. MacNear was elected and served until 1926.

The Church School has been very active in social service in the community which it calls "Service Work."

It takes a printed pamphlet of several pages—the printing of which is made possible by the Oaxaca Club of the Young People's Department of the school—to detail these activities. It would be interesting reading, but space forbids the reproduction of even one of these annual records of this "Service Work." We must content ourselves with the following statement prepared by Mr. William T. Decker:

"At the coming of the Rev. Herbert W. Blashfield as Director of Religious Education, the Committee of Religious Education adopted as a very important part of its work a services missionary program for educating the young of our church in the needs of the church, the home, the community and the world, and for *training them in Christian giving to each of these needs*. The work was begun under Miss Helen Edsall, whose training and Christian character specially fitted her for this very important work. The work of the past seven years has continued along the lines established by her. Under each succeeding leader it has broadened."

There have been three heads to this committee during the seven

years it has functioned prior to 1926: Miss Helen Edsall, Mrs. William Talbot and Mrs. William T. Decker.

When this program was adopted, the Church School had been giving \$600 per year for Foreign Missions over a period of twenty-five or more years. Under the program of systematic instruction the amount contributed increased steadily though the membership of the school declined —for various reasons.

The Committee of Religious Education discovered that a great deal of our religious life broke down in practice. The impression was perfectly splendid. The expression was practically nil. The committee, therefore, endeavored to integrate all giving with service. The extent to which they attained it is well illustrated by a report from the church treasurer in which he states that the Church School contributed in 1922-1923, \$2,562.36; 1923-1924, \$3,014.40; 1924-1925, \$2,593.10; 1925-1926, \$2,907.40; a total for the four years of \$11,077.26, or an average of \$2,859.32 per year. Bear in mind this does not include gifts to the Near East Relief, The Community Chest, The Anti-Saloon League, The Commission for the Blind, Entertainment of Children at Christmas, Thanksgiving Baskets, and many other projects.

Some objects to which contributions were made are: Dr. Thos. Coole's Hospital, Foo Chow, China, \$700 per year; Putting Negro Boy Through Syracuse University, \$200 per year; Doctor Burnet's work among mountaineers of Tennessee, \$200 per year; Two French Orphans, \$200 per year; Porto Rican boy, scholarship, \$100 per year; Goodwill Day Nursery, \$100 per year; General World's Work Fund (Beginners) \$54 per year; one quart of milk per day for undernourished blind boy for one year; provided a nurse for a teacher until death, covering a period of several months; \$5 monthly to an invalid member of our church, over a period of several years; hospitals supplied with magazines, home-made jellies, fruit, etc; gifts of money for children in Methodist Hospital in Brooklyn; crates of oranges, entertainments and gifts each year to members of Job Haines Home; religious service once a month in Florence Crittenton Home; religious service quarterly at Thanksgiving in Home for Incurables; U. S. flags, basket balls, base balls, toys, games, knives, Youth's Companion, Little Folks' Magazine, Hymn Books, scissors, thimbles, layettes, kitchen utensils, handkerchiefs, etc., to Methodist work at Pittman Center, Tenn; sent ill and undernourished children from our own school to summer camps, and sent others to summer schools; donations to Traveller's Aid Society, money and clothing to Fresh Air Camp at Summit; The Christian Advocate sent to three of our own aged shut-ins; The Christian Advocate, Ladies' Home Journal sent to a missionary in Africa; contributed to Japanese Relief Work. Probably the sum used

in service work by the school would approximate dollar for dollar the amount contributed and recorded by the church treasurer above.

The Federation of Churches of Christ in America made a survey of outstanding churches from Maine to California in 1925. The Roseville Methodist Episcopal Church was the local church surveyed. The Federation report of that survey says: "No church of the twenty-four studied has given more definite definition or broader practical scope to the idea of Religious Education. The children's church is completely officered and carries out the major procedure of an adult church. In their department worship is carefully developed by the committees of high school and young people's groups, and there is a thoughtfully prepared course in worship for Juniors. All told a very complete development of the devotional and liturgical side of religious culture is provided. The Roseville Church presents a well balanced and elaborate program of religious education, including not a few original and noteworthy features. . . . The plan of integrating all phases of youths' interests in a single program is working with considerable smoothness. There is complete professional leadership and an adequate basis of organization backed by intelligent sympathy and confidence of the church."

The charge to the church school teachers contains these words: "The church school exists that those who are members thereof may have a progressive experience in Christian living through their active participation in worship, instruction, service, and recreation, and that it may be a center of influence for the stimulation of the higher life of the community."

The report defines the major elements of this charge as "active participation is indicated as the chief means of grace. Wide ranges of activities and many-sided aspects of life are comprehended within the field of organized participation. All this is undertaken with conscious regard to the community (*service*) as the ultimate object of service. These ideas, if not extremely novel, are at least highly significant as indicating the lines along which the church is now moving in its basic thinking."

In June, 1923, Rev. Lawrence M. Sears became Director of Religious Education and in April, 1924, left for a mission field in China and in June, 1924, Rev. Aubone Hoyle became Director of Religious Education and acted until September, 1926, when he retired to become a professor at Drew Theological Seminary. The school continued to operate under Mr. Hoyle as before, until in the year 1925 Mr. Hoyle formed a new department called the "Junior High." Where before, in the Junior Department, there had been four grades, 1st, 2nd, 3rd, and 4th year, he separated the 4th year pupils into a "Junior High" department and the pupils of the "Junior Department," after passing

through the three grades, are promoted to the "Junior High," where they are supposed to remain for two years and then pass on into the "teen age" department. The other respective departments continued to operate successfully. A feature of the Sunday School work in this period was that a department of the Sunday School came into the church service from its opening until the singing of the second hymn when it retired. In 1926 Alexander S. McNear retired as superintendent and John M. Wills was elected and now is superintendent of the Church school.

Miss Josephine L. Baldwin, of the editorial staff of the Church School Publications of the Methodist Episcopal Church and the writer of the Junior Graded Lessons, has for many years been prominent in the work of the Church School.

In September of this year, as above stated, Mr. Hoyle retired and now there is no Director of Religious Education, but Rev. Walter J. Benedict is assistant to the minister and Gladys O. Small is director of social and recreational activities and between them take over in large part the work of the Director of Religious Education. The Sunday School since 1919 is presided over by a general superintendent and two general assistants.

Superintendent, John M. Wills; Assistant Superintendents, Mrs. G. Rowland Munroe, Chas. Derrick; Secretary, Mrs. Herbert Graper; Assistant Secretary, Allen Thorn; Treasurer, Ralph Osmun.

Adult Department

Superintendent, H. D. Selleck; Secretary and Treasurer, W. J. Krist.

Cradle Roll

Superintendent, Mrs. Gilbert Stauffer.

Young People's Department

Superintendent, Jesse L. Forker; President, Edward Clayton; Secretary, Mildred Ammerman; Treasurer, John Dey.

Teen Age Department

Superintendent, Ellsworth Ferreira; Secretary, Alice Clayton; Treasurer, Walter Sibbald.

Junior Department

Superintendent, Fred Frost; Secretary, Frieda Ellis; Treasurer, Carolyn Deppert.

Junior High Department

Superintendent, Herbert Brooks; Assistant Superintendent, Alberta

Hagaman; Secretary, Mrs. Chas Derick; Treasurer, Herbert Matchett; Pianist, Norma Dye.

Primary Department

Superintendent, Mrs. Irving Brown; Assistant Superintendent, Mrs. Herbert Graper; Secretary, Miss Florence Harden; Treasurer, Fannie Mitchell.

Beginners' Department

Superintendent, Mrs. Alexander S. McNear; Assistant Superintendent, Mrs. Jesse L. Forker; Secretary and Treasurer, Lulu Congleton.

Home Department

Superintendent, Mrs. John Harris; Chairman Service Work, Mrs. William T. Decker; Chairman of Missions, Mrs. Walter Greene.

Prescribed lessons are arranged for all the departments below the Young People's Department. This department and above select their own courses of study. The expense of each department is defrayed by allowing 17 per cent of all money paid into the Church treasury by that particular department.

In 1927 the Seventieth Anniversary of the Sunday School was celebrated by a dinner held in the Parish Hall attended by the officers and teachers of the school, with the following Ex-Superintendents present and making short addresses: Irving C. Brown, Benjamin F. Edsall, Elwood S. MacNabb, Dr. William Talbot, Alex S. McNear. Brother William T. Decker was toastmaster.

The principal address of the evening was made by Rev. Edwin R. Holden, pastor of the Grove Street Congregational Church of East Orange.

This fragmentary story of the Church School, from 1906-1927, should not close without mention of the long and efficient service rendered in that period by many as teachers and officers of the school. To mention any when it is impossible to name all is perhaps unwise, but even though some of the names may have been mentioned before in connection with this story, and though others ought doubtless to be included, here is a

ROLL OF HONOR

Elwood S. MacNabb	Mrs. Irving C. Brown
Dr. William Talbot	Mrs. F. H. Munroe
Alexander S. McNear	Miss Florence Harden
William T. Decker	Mrs. A. S. McNear

Miss Lulu Congleton

These have been connected with and serving the Church School for a large part, if not all, of the period from 1906 to 1927, in some official capacity.

A week day Summer Vacation School has been maintained for some years in the community in connection with other church schools.

The school, under its new Superintendent, John M. Wills, with the new Pastor, Rev. John M. Versteeg, and his Assistants, Walter J. Benedict and Gladys O. Small, with its large corps of experienced and well trained teachers and officers, would surely seem to have a bright future, and even a better service than ever before be rendered by it to the Church and the community, its first aim being to give its members religious instruction and to lead especially its younger pupils into a living relation with Christ and to membership in His Church.

CHAPTER X

THE EPWORTH LEAGUE

Our Roseville Church has always had a large number of young people connected with it. It has been notable in this respect. Hence it follows logically that its Young People's Organizations have been strong and important.

The first organization of young people in our church was formed in the old church building in Gray Street. It was known as the "Young People's Association," and Irving C. Brown was its first president. The first entertainment given by this association was on July 6, 1885. Among those who participated on that occasion was Mrs. Ruel S. Gage, wife of Dr. Gage, who rendered a piano solo. Mr. Brown, the president, delivered "an address," while "Master Willie" Burgyes performed on the piano. Miss Jessie W. Fairlie sang "Easter Morning," and John B. Scarlett played a clarinet solo.

While this Young People's Association was musically inclined, it appears that it was also studious, for the November entertainment included "an exhibition by a class in Botany," another "address" by the president, Mr. Brown—whose first address must have been good, to secure an invitation to speak again—and the evening's entertainment closed with a little "playlet" based on Stockton's story, "The Lady or the Tiger." What an interesting occasion this must have been! Some of those who appeared in the "playlet" were the Messrs. Andrew Scarlett, J. B. Frazee, A. M. Talbot, and Benjamin F. Edsall, with Mrs. C. E. Hill, Mrs. Charles H. Pell, Miss Lottie Rogers and Miss Ida Drake.

Not only were the young people of that day musically and histrionically inclined, but journalistic ability soon developed, for at the meeting of the Association held in October, 1886, the "Roseville Messenger" made its initial appearance and was read by the editor-in-chief, Benjamin F. Edsall. By this time also, classes in German and "phonography" had been started!

The Young People's Association gave way in time to the Oxford League—one of the recognized young people's societies of the Methodist Episcopal Church at that time—and this later was succeeded by the Epworth League.

In 1888, the General Conference of the Methodist Episcopal Church organized the Epworth League by merging therein all the various young people's societies of the church, and naming it for Epworth—the

birth place of John Wesley—and appropriating the "League" from the Oxford League—one of the societies merged into the new League.

The Roseville society was chartered as Chapter 1261 on November 4, 1899, and the charter was signed by James N. FitzGerald and Robert R. Doherty, the president and secretary respectively of the newly organized League. Bishop FitzGerald came later to reside in Roseville as did likewise the widow and daughter of Dr. Doherty, and both families became actively engaged in the work of the Church and Sunday School.

The officers of Roseville Chapter No. 1261 for the first year were:

President: The Rev. J. M. Meeker.

First Vice President: Irving C. Brown, Religious Work.

Second Vice President: James B. Banister, Literary Work.

Third Vice President: Charles H. Pell, Social Work.

Fourth Vice President: Miss Adelaide Drummond, Entertainments.

Secretary: Isaac E. Rowland.

Treasurer: Miss Jennie Elliott.

Among the leaders of the Devotional Meetings the first season were Miss Margaret Edsall, Mr. Louis F. Burke, Miss Ida Drake, Mr. Charles H. Pell, Mr. Benjamin F. Edsall and Mr. Arthur Johnson. From the time Roseville was chartered to the present time, it has retained its charter and has been more or less active, and has had as successful a career as most chapters, and more so than many.

The charter members of Chapter 1261 were:

THE EPWORTH LEAGUE

Chapter No. 1261

ROSEVILLE METHODIST EPISCOPAL CHURCH

Rev. J. M. Meeker, Ph.D., Pres., 525 Orange St.

Isaac E. Rowland, Secretary, 24 South 13th St.

Brown, I. C.	Cresse, Irving
Bennett, Mrs. S.	Cresse, May
Banister, James B.	Cresse, Jessie
Banister, Mrs. James B.	Congleton, Joseph N.
Burgyes, William	Congleton, Mrs. Joseph N.
Burgyes, Edith	
Burke, Louis	Dashiell, Grace
Burke, Mrs. Louis	DeGroff, A. L.
Burke, Etta S.	Drummond, Addie
Bogart, William	Drummond, Grace
Brooks, Edward R	Drake, Ida E.
	Donsbach, Lulu
Clark, Samuel	Donsbach, Mamie
Conger, Thea	Decker, William
Conger, Alice	Dawson, Robert
Conger, Clara	Doty, Edward
Connett, F. Louise	
Carey, Mrs. R.	Edwards, Grace

Everett, Geo. H.	Meeker, Mrs. J. M.
Ellis, Margaret	Meeker, Harold
Ellis, Minnie	Meeker, Gertrude
Ellis, Jessie	Montgomery, Ruby
Edsall, Benj. F.	May, Henry
Edsall, Arthur	McNear, Alex S.
Elliott, Jennie	
Elliott, Margretta	Naylor, David
Elliott, Ida	
Fairlie, Jessie	Pell, Charles H.
Fairlie, Euphemia	Pell, Mrs. Charles H.
Frazee, Isabelle	Periam, Laura
Freed, Fred	Periam, May
Ferriera, Edward	Packer, Anna
Ferriera, Mrs. Ed	Prebble, Lillie
Fisher, Charles	
Fisher, Mrs. Charles	Rawlings, Edward K.
Gage, R. S.	Rawlings, Anna
Gage, Mrs. R. S.	Ross, Alexander
Greenwood, Grace	Rowland, Geo. W.
Garber, Mrs. Davis	Rowland, Isaac
Guernsey, W. A.	Rowland, Mattie
Guernsey, Mrs. W. A.	Rowland, Nora
Green, Sadie H.	Redman, B. Adele
Hamill, Edward H.	Scarlett, S. Belle
Hamill, Mrs. Edward H.	Scarlett, Anna
Hamilton, Helen	Schellhardt, Grace
Handley, Ed	Schenck, Fred
Handley, Agnes	Schenck, William
Harrison, Hattie	Smith, Howard
Harrison, William, Jr.	Smith, Clarence
Hare, William S.	Smith, Bessie
Hare, Mrs. William S.	Smith, Emeret
Hegeman, Edward	Shawger, Ella
Johnson, Arthur	Shawger, Mamie
Johnson, Charles	Self, Fred S.
Johnson, Louis	
Jones, Emily	
Kelly, Anna	Throssell, Katie
Kelly, Grace	Throssell, Jennie
Lovatt, Mrs. James	Tucker, Hester
Lovatt, Carrie	Taylor, F. M.
Lovatt, Clifford	Tucker, Bertha
Lambley, Alfred	
Miller, Thomas D.	Van Syckle, Jennie
Miller, Mary	
Magill, George C.	Waltermire, W. B.
Main, O. Louise	Waltermire, Mrs. W. B.
Main, Carrie V.	Wardell, Lillian
Main, Lucius	Wickware, Lawson
Meeker, Rev. J. M.	Wood, Elmer
	Wood, Mary
	Woodruff, Ada L.
	Wheaton, Alfred
	Woodland, Kittie
	Werts, Anna
	Whitenack, Roy

Mr. Irving C. Brown, its first 1st Vice President, still has in his possession his membership card No. 1 which entitled him "to free admission to all entertainments of the Epworth League Course" for the year

of issue. Ten years later admission to the League's Entertainment Course was solely by invitation. The entertainments continued to be "free" in the sense that no admission was charged but it will be remembered that no one was admitted without presenting a card of invitation at the door. The reason for this will appear later on.

Thereafter, up to 1899, the presidents were:

Louis F. Burke, 1891-1893.

Arthur W. Johnson, 1893-1894.

James B. Banister, 1894-1896.

Clarence E. Smith, 1896 (resigned August 1896.)

Franklin Day, 1897 (filled unexpired term.)

Alexander S. McNear, 1897-1899.

In 1899 Chapter 1261 had a membership roll of one hundred and sixty nine. It was in that year, during the pastorate of Dr. Henry Spellmeyer—who later became one of the Bishops of the Church—the annual election of officers resulted in the choice of the following cabinet:

Minister: Rev. Henry Spellmeyer, D.D.

President: Mr. Morris S. Daniels.

First Vice President: Mr. Elwood S. MacNabb.

Second Vice President: Mrs. Waldo C. Genung.

Third Vice President: Mr. G. Rowland Munroe.

Fourth Vice President: Mrs. James B. Banister.

Secretary: Mr. Alexander S. McNear.

Treasurer: Dr. William Talbot.

This Cabinet decided to begin an active campaign among the young people of the church—and to secure the interest of those who were older, as well. To assure success in this, the League made a close examination of its own affairs. It was discovered that some of its members were careless about paying their dues—which were only \$1 per year. The opportunity was provided to pay regularly, even at the rate of ten cents per month. When this did not bring a satisfactory response, the non-paying members were dropped. This left the League with between ninety to one hundred loyal members who did pay their dues and who were to be depended upon. Having thus set its own house in order, and with this number as its foundation, the League began its active campaign.

The conclusions reached, and the principles adopted for this campaign, after considerable discussion, were that the Epworth League "ought to be the social center of the church; that the Department of Social Work should promote acquaintanceship and sociability among all those who will put themselves within its reach"; and that, being primarily a young people's society, it should not be exploited financially for any pur-

pose. Therefore there were to be no admission charges for its entertainments, there were to be no fairs, sales, or other money making schemes adopted to finance it but it was decided that it should be financed by its dues. The theory being, that, as the young people reached the income producing age, the interest which had been created in them during the earlier period would result in trained and spontaneous support of the church and its various enterprises. Abundant evidence of the soundness of this theory can be shown.

Three classes of membership were provided for in the League—Active, Associate, and Cadet Corps—the members of each group paying the same dues of \$1 per year. From this fund, together with a few contributions from some of the older members who wished to help promote some special feature of the League work, the League was successfully financed for many years.

That its members and others might be informed of its purposes and plans, the League issued a unique prospectus with a cover of dark green printed in silver. For weekly distribution in the pews at the church services, an extra quantity of the covers were printed in gold and the inside pages were used for the weekly League notices. These bulletins were found to be difficult to read in the dim light of the church and at first it was feared that they would not be read, but instead of being left in the pews unread, the difficulty of reading seemed to excite the interest of the reader to such an extent that the bulletins were carried home for more careful perusal.

As strange as it may seem to the reader, these unique announcements of the Epworth League resulted in a demand for a regular church bulletin. The Official Board requested the League to grant one page of its bulletin for the use of the church. This led ultimately to turning over the entire bulletin service to the church to the great advantage of all concerned.

To better understand the plan of organization of the Epworth League at the time of which we write, one should remember that the plan of organization was pictured as a wheel with as many spokes as there were departments. The privilege also was given to "strengthen" the wheel by inserting other "spokes" as might be found desirable locally. In the wheel of the Epworth League, the "spoke" representing the Department of Spiritual Work was considered the most important.

We copy from the prospectus of 1899-1900 the following:

In presenting this Prospectus to its friends, the Epworth League desires to outline its plans and purposes, in order that an intelligent understanding of them may be had by all.

It is believed that many not now actively engaged in the

work of the League, will be glad to lend it their cooperation. The work is many sided and there is room and need for all. Members are expected and requested to choose one or more departments in which they will become especially interested, and to indicate such choice to the vice-president in charge or any member of the executive committee of such department. The committees named are merely executive; the full committee of each department includes all willing to work therein.

The conditions of membership are often misunderstood. No special conditions are imposed by the Constitution or By-Laws, and no special pledges are demanded. Members and friends of the church who are interested in furthering the ends of the League, and who are in accord with its methods are eligible to election as members. *A cordial invitation is extended to you to join the Roseville Chapter of the Epworth League.*

And as the spiritual life of the League's members was considered of the most importance, we transcribe from the same prospectus:

DEPARTMENT OF SPIRITUAL WORK

Mr. Elwood S. MacNabb, First Vice President; Mr. Benj. F. Edsall, Miss Adelaide Drummond, Miss Lucy E. Philo, Mr. William B. Burgyes, Music; Mr. Frank Conger, Ushers.

The Department of Spiritual Work is first not only in the list of the departments of the League, but also in the purpose and heart of its membership. The Epworth League is an organic part of our church and "to promote intelligent and loyal piety" is its first concern. As it succeeds here it is really successful, and not otherwise. If its spiritual life is rich and full the whole life of the Chapter will pulse in sympathy.

The Sunday evening Vesper Service should have earnest and conscientious support. It by no means should be the limit of the League's spiritual work, but it should be the fountain head from which the church and neighborhood work of the Chapter should spring. The presence and inspiration in these meetings of the more mature members is a most important factor.

The music will be attractive, varied and helpful. A small orchestra is in contemplation.

The other departments of the League, or the so-called "spokes," were properly emphasized, and of the Department of Mercy and Help it was said, "About two thirds of the Chapter's income has heretofore been

expended by it. * * * * The flowers from the pulpit are always sent to the sick, but many others could be placed to advantage. Both cut flowers and potted plants are desirable."

In the Department of Literary Work, reading courses were provided, one of which, under the leadership of the former "Master Willie Burgyes," now grown to an active member of the League and a musician of recognized ability, chose the subject of "The Lives and Works of the Great Musicians." In this department also, the importance of circulating the official organ of the Epworth League, the Epworth Herald, was not overlooked, for Miss Lucy Philo received the subscriptions for it.

Let the next department speak for itself from the prospectus:

DEPARTMENT OF SOCIAL WORK

Mrs. James B. Banister, Fourth Vice President; Miss Jessie W. Fairlie, Pulpit Flowers; Mr. James B. Banister, Usher; Mr. Franklin Day, Camera Club; Mr. William T. Decker, Outing Club.

SOCIAL WORK

Mrs. Jas. A. Banister, Mrs. Ruel S. Gage, Mrs. Franklin Day, Mrs. Laban W. Dennis, Mrs. George W. Esler, Mrs. Henry Spellmeyer, Mr. Arthur C. Banister, Mrs. Lucius C. Main, Miss May B. Teeter, Miss H. C. Harrison, Mr. Laban W. Dennis, Miss E. L. Fairlie, Miss Anna Scarlett, Mrs. J. F. Thompson.

The Epworth League ought to be the social centre of the church, and the committee in charge of this department will gladly undertake to promote acquaintanceship and sociability among all those who will put themselves within its reach. All members of the Chapter must consider themselves on this committee.

The social features of all meetings and entertainments of the League, and providing flowers for the pulpit, are also the work of this department.

The "Camera Club" will interest members who have cameras. The "Outing Club" will enable our members and their friends to enjoy outdoor pleasures in congenial company.

The Department of Correspondence had a vast amount of detail work to do, and it is recorded that: "The invitations and announcements of the League meetings and entertainments which it is purposed to send out by mail or messenger and the preparation of the weekly bulletin will be the work of this department. It is hoped that these communications and an-

nouncements may be of interest to all and be preserved for reference until their usefulness is past."

The Epworth League was now starting out on a bold and untried plan of financing its requirements, and this was set forth, under the Department of Finance presided over by the treasurer, Dr. William Talbot, in the following language: "From the annual dues of one dollar per member, payable monthly or in advance, together with the unsolicited contributions which may be made by those having the interest of the League at heart, we feel confident all necessary funds will be obtained."

This financial plan worked successfully and it covered the League's requirements and the unusual entertainment courses provided each season. There were no fairs, festivals, sales, suppers, or other devices employed to raise money.

In announcing the entertainment course for 1899-1900 "to the middle of December," it was announced that "it is thought that for a few weeks the time should be left free for the Holiday happenings, the Week of Prayer and the probable special services of the church to which the League desires to hold itself in readiness to lend a hearty support.

It is believed the entertainments provided will be of such a nature that the friends of the League will find them attractive and interesting. It is not intended to derive any income from the occasions when the Chapter entertains its guests. Members in good standing whose dues are paid to date will receive a limited number of invitations to extend to their friends.

Admission will be solely by invitation of the League or its members.

With such careful preparation as this, the campaign of the Epworth League began to succeed—slowly at first but more rapidly as time progressed. It was recognized that with a large membership paying dues of the nominal sum of \$1 per annum, it would be possible to accomplish much more than with a smaller number paying a larger sum for dues. And, besides this, the larger the membership, the greater the opportunity to reach out into the community.

The League was divided into groups of not exceeding ten members each, one of whom became the "Group Leader." To save expense for one reason, and, for another, to provide for a system of regular calls upon the members and others who might come to reside in the community and whose names and addresses reached us through the members of the League, the Parish Visitor, or the Minister, all invitations to the entertainments were delivered by or through the Group Leaders.

A slogan for membership was adopted which was "Make it Five Hundred." Considering that the League was starting out on this cam-

paign with less than one hundred members on its roll, this seemed to many to be a foolish and impossible goal to strive for. However, the results justified the effort, for, at the conclusion of the year 1902-1903, the goal had been passed and there were actually five hundred and two members enrolled who paid their dues. Having reached the goal, a new slogan was adopted which was "Let us make it Six Hundred."

Then, under the inspiration of this slogan, and the leadership of Alexander S. McNear (1904-1905), who succeeded Mr. Daniels, and G. Rowland Munroe (1905-1906), the League continued to grow until it reached an enrollment of six hundred and thirty.

All the Departments benefited by this successful campaign for membership and the attendance at the Vesper Service held under the direction of the Department of Spiritual Work was largely increased. It was no unusual occasion to find more than two hundred assembled in the chapel on Sunday evenings.

The Junior League, during the years of the greatest activity of the Epworth League, was presided over by Miss Alice B. Van Arnam. The younger children gathered in the chapel every Friday afternoon and were instructed by Miss Van Arnam and her able corps of assistants. Very many of these children later graduated into the Epworth League, and became members of and active workers in the church. All of which bears testimony to the faithful work of the Junior League leaders. May there be many more like them!

In 1902 the general office of the Epworth League in Chicago, Ill., sent to all Chapters of the Epworth League for statistical information. When Chapter 1261 forwarded the desired information, it asked for the names and locations of all Chapters having a membership equal to or larger than its own. In due course a reply was received which is here quoted:

"CENTRAL OFFICE OF THE EPWORTH LEAGUE
of the Methodist Episcopal Church,
57 Washington St., Chicago,
March 17th, 1902.

JOSEPH F. BERRY, Secretary.
MR. LEROY E. FERREIRA, Secretary:—

DEAR BROTHER:

Your blank and letter asking us to give you the location and size of any League larger than yours. We cannot find that we have any record of any League larger than, or as large as yours.

Cordially yours,

(Signed) J. F. BERRY."

At that time, the Roseville Chapter had reported a membership of four hundred and fifty-eight.

During the four years that Morris S. Daniels was the president of the Epworth League (1899-1903), there were many "spokes" inserted in the "wheel" of our Epworth League.

In 1900, under the auspices of the Department of Spiritual Work, of which Herman Kramer was the leader, an Epworth League Orchestra was organized by B. F. Cogger, who, having succeeded in perfecting the organization, turned it over to George E. Clauder as leader. Rehearsals were held every Saturday evening in the chapel. Membership in the Epworth League made one eligible to membership in the orchestra. The orchestra assisted at the Vesper Service with its music. Following the resignation of Mr. Clauder in 1903, George T. Sackett of Newark became the leader and later E. Walter Morris of Bloomfield succeeded him.

The orchestra grew until it had a membership of twenty-five or more. It not only played at the Vesper Services on Sunday evenings in the chapel, but appeared in some of the "Star Course" entertainments, and was in demand for outside engagements.

The "Annual Christmas Meeting" of the League grew to be an event looked forward to and remembered long afterward. It was made an occasion for remembering those who were in need. For one of these happy occasions Mrs. Arthur L. DeGroff, a member of the Dashiell family mentioned elsewhere in this history, wrote the invitation which is here quoted.

THE ANNUAL CHRISTMAS MEETING

Old Father Time, with steady tread
Through twelve months more, his course hath sped;
And once again our League extends
A Christmas greeting to its friends.
Beyond a doubt, all will remember
The unique meeting last December;
Its Programme, rich in vague surprises,
The large attendance, goodly cheer,
The sightly piles we saw appear.
As, in response to kindly thought
Each one a Contribution brought;
A mellow apple, a potato,
A can of peas, corn, or tomato.
A cereal, or an orange sweet,
A jar of fruit, some shredded wheat,
Or else a nickle, or a dime.
The Help and Mercy in due time
Apportioned then the goodly store,
With Christmas greeting to God's Poor.
This simple plan, enriching many
And yet impoverishing not any,
We think to try again this year
And of the failure have no fear.
The Entertainment choice will be
Replete with Christmas jollity.
There is no question of admission;
Our League is firm in the position
To make all entertainments free,
Yet of the highest quality.

Then Epworth Leaguers, all remember,
A Contribution for December.

In the Literary Department, in addition to the Reading Circle, a Current Events Club was organized which added much to the information of its members through the debates, etc., which were presented. But perhaps the most important achievement of the Literary Department was in establishing the official paper of the Roseville Chapter of the Epworth League. It was first thought of as a monthly paper to be written and prepared to be read at the monthly business meetings of the League. After one or two issues of this sort—which must have been somewhat similar to its predecessor “The Roseville Messenger”—it was dignified by the name “Timely Notes,” and was printed with sixteen pages and cover, the cover being of white coated paper and printed in red—thus combining the League colors. The cover designs used were from drawings made by Lucius C. Main, W. Spencer Harden, and Ralph Doane. They were all excellent and a credit to our members who designed them.

Just how the name of “Timely Notes” came to be selected is still a question, but it is generally known that, almost simultaneously with the issue of the paper, a large chorus choir under the leadership of Dr. Tali Esen Morgan had been organized in the church in which there were two hundred or more of our League members. Contrary to the opinions held by many, this was not an Epworth League choir though almost entirely composed of its members. One of our members suggested the name “Timely Notes” as appropriate to both League and Choir and thus it became the name of the official paper of the League.

Among the editors of “Timely Notes” were Preston S. Millar, who was the first, Morris S. Daniels, and J. A. Cunningham. A. Stanley Cole was the business manager and the financial success of the paper is to be attributed to him.

Under the Social Department was the Camera Club whose pictures, reduced to lantern slides and exhibited to the other members of the League, were of more than passing interest. And some of these pictures to-day help to make up the visible history of our church. Of course, with a Camera Club there had to be an Outing Club so that the members of one could photograph the members of the other. Being largely one and the same in personnel, this was not difficult, but all of this added to the interest and pleasure of the members.

Another of the “spokes” of the “wheel” of the Epworth League was called the Roseville Cadet Corps and was known as its Department of Military Affairs. It was organized in March, 1900, with a membership of one hundred and twenty-four. James W. Howard, son of General O. O. Howard of Civil War fame, was its first major.

Major Howard had taken the West Point course at the time his father had been in command at the West Point Military Academy. The

Major came frequently to the drills, and although there were strict orders that no cartridges should be used in the firing drills he usually brought with him a supply of blank cartridges which he permitted the cadets to use under his personal direction. It is needless to say that Major Howard was exceedingly popular with the cadets on these occasions.

The first captains were Jerome T. Congleton, Co. A; Arthur P. Dickinson, Co. B; Harry P. Dickinson, Co. C; and W. A. Fairlie, Co. D. All of these captains were members of Battery A, New Jersey Field Artillery, and brought to the Corps a technical knowledge of military affairs that inspired the confidence of the cadets and gave a zest to the drills which could not have been obtained otherwise.

Among those who succeeded to captaincies may be mentioned George T. Jancovius, Robert Drummond, Chester W. Fairlie, Roy L. Jacobus, Frederick U. Dodge, Wallace Fisher and Sidney Cook. Captain Dodge came up from the ranks as a private and ultimately became the commanding officer of the Corps—its Major. In this connection it should be said that all promotions in the Cadet Corps were based on punctual and regular attendance, faithful service, and ability to command. No favoritism was shown. Merit ruled and won.

The Cadet Corps drills were held on Fridays—Co. A, for the smaller boys, in the afternoon, and Companies B, C, and D in the evening. The drilling took place in the chapel—where chairs had to be removed and floors covered—or, when the weather permitted, out doors on the nearby streets. The organization became popular at once and continued so for more than seven years during which time many hundreds of the Roseville boys came in through the organization.

Quoting from the Epworth League prospectus of 1902-1903, we learn that "The uniforms and all equipments belong to the Corps, and, when one member leaves, his uniform is ready for another. Thus the membership is kept up, and the cost is kept down. The initiation fee is two dollars, and the dues are one dollar per year or ten cents per month.

"The uniforms and equipments have cost nearly \$1,100. At the beginning of last season the debt was still over \$500. By hard work the Cadets themselves have cut this down to about \$160. Practically all this money was obtained from an entertainment held in February and the annual Competition Drill in May.

"During the coming year it is hoped that all the debt can be paid and that the uniform can be completed by the addition of caps and coats.

"The Corps took part in the last Decoration Day parade and in numbers and appearance compared favorably with any other similar organization."

In closing this paragraph of our history, it will not be amiss to say

that many of our cadets were in the World War and gave excellent accounts of themselves—we cannot trace all of them but mention Major Robert M. Van Sant; Captain Morris S. Daniels, Jr., of the regular army; Lieutenant Richard Walter Talbot, known affectionately as "Dick"; Corporal Herbert Debevoise, likewise known as "Buck"; and Ensign Guild Muirhead of the navy. These are only a few—there were very many more.

The growth of the Epworth League emphasized the necessity of having larger quarters for the various activities of our church, but mainly for the Sunday School and the Epworth League. Through its official paper, "Timely Notes," the League placed before its readers descriptions and pictures of facilities enjoyed elsewhere. It started calling the new project "The Chapter House" and so the proposed enlarged facilities were known until it was time to lay the corner stone of the new building. Then a majority of the Official Board thought the name should be "The Parish Hall," and so it became but recognition was given to the Epworth League by carving on the side of the corner stone facing the parsonage the insignia of our League. We believe we can say with full assurance that, but for the activity, size, enthusiasm, and contributions of the members of the Epworth League, the Chapter House or Parish Hall would not have become a reality for many years.

The Annual Banquets of the Epworth League began in 1899 and the first was given on October 4, of that year. The menu used on that occasion and the Toast List is reproduced from one of the original programs printed in gold upon dark green paper.

BANQUET

MENU

CREAMED OYSTERS

SLICED HAM

OLIVES

RADISHES

SANDWICHES

LEMON JELLY

ICE CREAM

LADY FINGERS

SPONGE CAKE

ASSORTED CAKES

COFFEE

Wednesday, Oct. 4th, 1899.

TOASTS

TOAST MASTER,	- - - - -	MR. G. R. MUNROE
THE CHURCH,	- - - - -	DR. SPELLMEYER
	"What is a church?—Our honest sexton tells 'Tis a tall building, with a tower and bells."— <i>Crabbe.</i>	
THE LADIES,	- - - - -	MR. LOUIS F. BURKE
	"A creature not too bright or good For human nature's daily food."— <i>Wordsworth.</i>	
OUR YOUNG PEOPLE,	- - - - -	DR. VAN HORNE
	"Who thus observes, <i>may</i> in his body find Decrepit age, but never in his mind."— <i>Denham.</i>	
AT THE FRONT,	- - - - -	MR. C. C. WILLIAMS
	"Though far and near the bullets hiss I've scap'd a bloodier hour than this."— <i>Byron.</i>	
"SIGNS,"	- - - - -	DR. J. M. MEEKER
	"An evil generation, seeketh after a sign."—Matt. xii, 38.	
THE CHILDREN ("Want a Jink")	- - - - -	MRS. I. C. BROWN
	"Children blessings seem, but torments are." (?)— <i>Otway.</i>	
THE SUNDAY SCHOOL,	- - - - -	MR. J. F. THOMPSON
	"Teacher, teacher! Why are we so happy, happy, happy, In our Sunday School?" — <i>College Song.</i>	
MR. DOOLEY ON "COUSIN GEORGE,"	- - - - -	MR. F. J. BATCHELDER
	"Sure," said Mr. Dooley, "Dewey or Dooley, 'tis all the same."	
THE NEWLY FELICITOUS,	- - - - -	MR. L. C. MAIN
	"How dost thou, Benedick?"— <i>Shakespeare.</i>	
THE PROFESSION,	- - - - -	DR. FITZGERALD
	"Knew many an amulet and charm That would do neither good nor harm."— <i>Butler.</i>	

These banquets were given in the chapel.

The young ladies of the Social Department of the League planned and prepared the menu, set the tables with the red and white colors of the League, provided the decorations, and then graciously presided as the hostesses at the tables. Invitations were sent only to members of the League owing to the limited space in the chapel.

In 1900 Admiral Sampson—the hero of the naval battle of Santiago—was to have been the guest of honor. This proved to be the last engagement which Admiral Sampson made to speak in public. Before the day arrived the Admiral's health failed and he was obliged to cancel the engagement. He never appeared or spoke in public afterwards.

The attendance at these banquets increased from year to year until at the last banquet held in the chapel in 1903, there were three hundred and twenty-five seated at the tables. Not only were the main floor of the chapel and the Ladies' Parlor filled to capacity but the galleries were occupied by as many as could be accommodated at tables placed there. After the erection of the Parish Hall, the banquets were held there.

LIST OF ACTIVE AND ASSOCIATE MEMBERS OF ROSEVILLE EPWORTH LEAGUE, NOVEMBER 20, 1903

- Anderson, Mr. John
 Anderson, Mrs. J.
 Ashley, Mr. Frank P.
 Ashley, Mrs. R.
 Arndt, Miss Emily N.
 Allen, Miss L. Dale
 Allen, Ethelyn M.
 Abbott, Miss Mary
- Baldwin, Miss Ada E.
 Banister, Mrs. Jas. A.
 Banister, James B.
 Banister, Mrs. Jas. B.
 Banister, William J.
 Banister, Mrs. W. J.
 Banister, Miss Lydia S.
 Banister, Miss Charlotte A.
 Banister, W. Albert
 Banister, Mrs. W. A.
 Beatty, Elwood C.
 Beatty, Mrs. E. C.
 Bishop, Miss Lorena E.
 Bonnell, Miss Cora
 Bonnell, Miss Edna C.
 Bond, Miss Albina R.
 Brown, Irving C.
 Brown, Mrs. I. C.
 Burgyes, Miss Annie S.
 Burgyes, Miss Edith
 Burgyes, Mr. Wm. B.
 Burgyes, Mrs. W. B.
 Banister, Miss Mary W.
 Bebout, Minnie
 Burroughs, Mrs. Marion
 Brewer, Florence A.
 Burritt, E. Florence
 Brown, Miss Sarah
 Bonnell, Miss Anna
 Bebout, C. K.
 Bishop, Mrs. G. F.
 Bond, Mr. Horace A.
 Blair, Miss Margaret
 Bird, Miss Josie M.
 Bennett, Miss Helen
 Browning, Mrs. Camilla
 Baldwin, Mrs. A. A.
 Baldwin, Mr. N. M.
 Baldwin, Mrs. N. M.
 Blain, Mrs. C. M.
 Bloss, Mrs. F. L.
 Bryant, Ralph
 Bryant, Mrs. R.
 Bowes, Miss Blanche
- Campbell, Miss Charlotte B.
 Campbell, Miss Bessie
 Clark, John H.
 Clark, Mrs. J. H.
 Coddington, Clarence
- Cogger, Miss Florence B.
 Conger, Theodore
 Conger, Mrs. T.
 Conger, Miss Alice M.
 Conger, Mr. Frank
 Conger, Mrs. Jesse L.
 Conger, Mrs. J. L.
 Congleton, Jos. N.
 Congleton, Mrs. J. N.
 Congleton, Miss Lulu
 Congleton, Miss Laura
 Congleton, Mr. Jerome T.
 Congleton, Mrs. J. T.
 Cook, Sydney B.
 Crew, Miss Minnie
 Creveling, Miss Pauline
 Coultas, Miss Edna B.
 Congleton, Marshall A.
 Carlson, Miss Olga
 Crawford, Frank
 Colmer, Miss Mabel
 Carpenter, Miss Bessie B.
 Cole, Mr. A. Stanley
 Capps, Miss Alice
 Cunningham, Dr. Jos. A.
 Cartwright, Miss Anna
 Conger, Miss Theodora
 Conklin, Miss Carrie S.
 Conklin, Miss Hattie G.
 Clark, Mr. Arthur
 Clark, Mrs. A.
 Curtis, Mr. Guy E.
 Curtis, Mrs. Sarah E.
 Conger, Hiram G.
 Cole, William Martin
 Cooper, S. B.
 Clinton, Mrs. Emma
 Cook, Dr. G. D.
 Cook, Mrs. G. D.
 Cook, Miss Jennie
 Cook, Miss Hannah
- Daniels, Mr. Morris S.
 Daniels, Mrs. M. S.
 Davies, Miss Helen
 Day, Mr. Franklin
 Day, Mrs. Franklin
 Decker, Mr. Wm. T.
 Decker, Mrs. W. T.
 DeGroff, Arthur L.
 DeGroff, Mrs. A. L.
 DeRonde, Mr. E.
 Dennis, Mr. Laban W.
 Dennis, Mrs. L. W.
 Dickinson, Arthur P.
 Dickinson, Mrs. A. P.
 Drummond, Miss Adelaide
 Drummond, Miss Emma
 Drummond, Miss Grace

- Drummond, Mr. Robert
 Dickinson, Harry P.
 Dickinson, Mrs. H. P.
 DeRonde, Hattie K.
 Degroff, Cornelia B.
 Dalrymple, Miss Eva
 Davies, Miss Lila
 DeRonde, Miss Ethel A.
 Dickerman, F. W.
 Dickerman, Mrs. S. A.
 Drake, Mr. F. E.
 Daniels, Miss Helen
 Dodd, Mrs. J. B.
 Demarest, Mr. Geo. M.
 Edsall, Mr. Benj. F.
 Edsall, Mrs. B. F.
 Esler, Mrs. Geo. W.
 Everts, Miss Edna
 Ewing, Mrs. A.
 Fairfield, Mr. L. T.
 Fairlie, Mr. William
 Fairlie, Mrs. W.
 Fairlie, Miss Jessie W.
 Fairlie, W. Archibald
 Faulks, I. Woodruff
 Faulks, Mrs. I. W.
 Ferreira, Mr. Edward
 Ferreira, Mrs. E.
 Ferreira, LeRoy E.
 Fitzgerald, Dr. Paul
 Fitzgerald, Mrs. P.
 Folley, Edward S.
 Foley, Mrs. E. S.
 Fort, Marion B.
 Frazee, Miss Grace
 Frazee, Miss Isabelle
 Freed, Mr. Fred S.
 Fluke, Miss Ethel B.
 Frey, Miss Clara L.
 Fitting, Miss Nettie Ruth
 Fort, Mr. Charles A.
 Fort, Mrs. Charles A.
 Gage, Dr. Ruel S.
 Gage, Mrs. R. S.
 Genung, Mrs. Waldo C.
 Genung, Mrs. W. C.
 Gardner, Miss Elizabeth
 Gleason, Mrs. N. D.
 Gilmore, Mr. Harold B.
 Hardy, Richard F.
 Hardy, Miss Annie
 Hardy, Miss Nellie
 Harrison, Daisy A.
 Harrison, Hattie C.
 Haselmayer, John E.
 Haselmayer, Mrs. J. E.
 Hayward, Ella
 Hemingway, Miss Maude
 Hopping, Burnett W.
 Hopping, Mrs. B. W.
 Howe, Mrs. E. C.
 Huff, Marjorie A.
 Hunter, Hattie B.
 Hopping, Mr. A. E.
 Hunter, Miss Kittie
 Hopping, Mrs. A. E.
 Huff, Mrs. Evelyn E.
 Hurd, Mrs. E. P.
 Huff, Mr. Theo. B.
 Hayward, Miss Lucy
 Hart, Homer D.
 Harden, Miss Florence
 Harden, W. Spencer
 Helmskin, Miss Carrie
 Holman, Mr. Walter G.
 Hanschka, Miss Emma
 Hall, Fred S.
 Hofford, Mr. G. M.
 Hofford, Mrs. G. M.
 Jancovius, Miss Grace E.
 Jancovius, Geo. T.
 Jacobus, Mrs. Atwood E.
 Johnson, Arthur W.
 Johnson, Mrs. A. W.
 Jacobus, Roy M.
 Jones, Floyd I.
 Jones, J. Corbett
 Jacobus, Mr. W.
 Joralemon, Miss I. G.
 Jancovius, Mr. Wm. T.
 Jancovius, Mrs. W. T.
 Kehrl, Henry L.
 Kehrl, Mrs. R. L.
 Kimble, R. J.
 Kramer, Mr. Herman
 Kramer, Mrs. H.
 Kellar, Miss May
 Kinsey, Mrs. A. B.
 Keymer, Miss Louise
 Lambly, Miss Bertha
 Lee, Miss Grace V. H.
 Littel, Miss Mildred
 Langdon, Miss Flossie
 Luff, Miss Mildred
 Lutz, Miss M. Anna
 Lewis, Mrs. Geo. R.
 Long, Frank W.
 Lockwood, Mrs. Rose
 Little, Mrs. E. A.
 LaFetra, Miss Louis
 Lander, Miss Jessie
 Lane, Miss Cora
 Main, Lucius C.
 Main, Mrs. L. C.
 Millar, Mr. Preston S.
 Moore, Mrs. W. E.
 Morfelt, Frances
 Munroe, Miss Annie E.

- Munroe, Mrs. F. H.
 Munroe, Mr. G. Rowland
 Munroe, Mrs. G. R.
 Murphy, Miss S. Mae
 Main, Hubert DeG.
 Medlin, Miss Mary
 Milsted, Mr. Penrose
 Marshall, Mrs. Carrie
 Marshall, Miss Edith
 Millar, Miss Julia C.
 Munroe, Prof. H. K.
 Munroe, Mrs. Helen E.
 Millar, Miss Marion
 Morgan, Mrs. Emma G.
 Munroe, Dr. F. H.
 Miller, Miss Effie
 Main, Mrs. H. P.
 Milsted, Miss Almena P.
 Millar, Mrs. A. C.
 Mills, Miss Minnie
 MacNabb, Mr. Elwood S.
 MacNabb, Mrs. E. S.
 McNear, Alexander S.
 McNear, Mrs. A. S.
 McWhoood, Miss Elizabeth
 McWhoood, Miss Virginia
 MacEvoy, Mr. John T.
 MacEvoy, Mr. Clifford
 McPeek, Mrs. A. A.
 McNear, Mrs. F. V.
 Nixon, Rufus Q.
 Norman, Miss Alica M.
 Norman, Miss Fannie A.
 Neustaedter, Mrs. J. C.
 Neustaedter, Mr. J. C.
 Nassauer, H. A.
 Noble, Miss Florence
 Page, Mrs. A. D.
 Pell, Charles H.
 Pell, Mrs. C. H.
 Philo, Miss Lucy E.
 Pullin, Dr. Charles
 Pullin, Miss Elsie
 Packer, Miss Alice E.
 Packer, Miss Eleanor
 Post, Miss Minnie
 Post, Miss Elsie
 Price, William
 Patterson, Mrs. Walter
 Perry, Miss Mabel
 Pepper, Mr. George
 Pepper, Mrs. G.
 Postill, Miss Blanche
 Packer, Miss Florence C.
 Pell, Miss Mary
 Quimby, Mr. Harry
 Ransley, Miss Helen
 Rawlings, Edmund K.
 Robertson, Jennie
 Rowe, Miss Mabel
 Rowland, Miss Leonora
 Redman, Mrs. H. P.
 Roll, Mr. C. Edwin
 Roll, Mrs. C. E.
 Rall, Mrs. J. C.
 Rowland, Geo. W.
 Rogers, Miss Marceline
 Roberts, Miss Gertrude
 Ransley, Mrs. Wm.
 Robinson, Miss Bertha
 Scarlett, Mr. Andrew
 Scarlett, Miss Anna
 Shawger, Miss Cornelia
 Smith, Miss Anna M.
 Smith, Miss Bertha
 Smith, Miss Katherine
 Snyder, Mrs. R. B.
 Stackhouse, A. B.
 Simpson, Arthur H.
 Shawger, Mr. W. H.
 Shawger, Margaret
 Scherer, Mr. G. E.
 Scherer, Mrs. G. E.
 Smith, Mrs. Augustus
 Shaw, Mrs. H.
 St. John, Mr. Kelsey N.
 Smith, Thomas
 Smith, Mrs. Thos.
 Sharwell, Mr. Frank A.
 Schaefer, Miss Alice
 Smith, Mrs. M. E.
 Savidge, J. Rufus
 Savidge, Mrs. J. R.
 Sworthiger, C. E.
 Smedley, Mr. John
 Stickle, Mr. Edwin C.
 Stickle, Mrs. E. C.
 Swartz, Miss C. K.
 Schefsky, Miss Amelia
 Slack, Miss Kate R.
 Scherer, Mr. Franklin J.
 Scherer, Mrs. F. J.
 Schenck, Mr. F. P.
 Snodgrass, Mrs. Maude F.
 Snodgrass, Mr. H. E.
 Struble, Mrs. Emma
 Talbot, Miss Florence
 Talbot, Mr. Edward A.
 Talbot, Dr. William
 Talbot, Mrs. Wm.
 Teeter, Miss May B.
 Titus, Mary E.
 Titus, Miss Lillian D.
 Thompson, Mrs. A.
 Titus, Mr. Allen
 Thorn, Miss Edith M.
 Vanderbilt, Mrs. Lewis
 Van Arnam, Miss Alice B.
 Van Dyke, Miss Maude
 Van Horne, Mrs. R.

Van Houten, Mrs. Ella R.	Woodhull, Miss Flora L.
Van Ness, Miss Eva	Worth, Miss Ella
Van Sant, Mr. H. M.	Wildey, Miss Lillian
Van Sant, Mrs. H. M.	Willis, Mr. Robert E.
Van Voris, Mr. Everitt	Ward, Mr. Clifford
Van Syckle, Miss Jennie	Ward, Mrs. C. C.
Van Doren, Mr. O. R.	Ward, Mr. Charles C.
Van Doren, Mrs. O. R.	Wortman, Miss Gertrude L.
Wildey, Mr. John	Withey, Miss J.
Williams, Robert B.	Withey, Miss L.
Williams, Mrs. R. B.	Withey, Mr. Charles H.
Wood, Mr. Elmer E.	Wortman, Miss M. Florence
Wood, Mrs. E. E.	White, Mr. D. J.
Wood, Mr. P. T.	White, Mrs. D. J.
Wood, Mrs. P. T.	Wyeth, Mr. John D.
Wood, Miss Mary E.	Woodhull, Miss Kate V.
Woodruff, Miss Hattie E.	Zweidinger, Mr. Fred

At the conclusion of the four years' presidency of Mr. Daniels, the following, written by LeRoy E. Ferreira, then secretary of the League, appeared in the July, 1903, issue of "Timely Notes."

"Now that our president, Mr. Daniels, is about to retire from the office he has held with so much success for four years, it will not seem amiss to take a short retrospect of his work and review the results he has achieved.

When, four years ago, Mr. McNear stated positively that he would have to be relieved, the committee having the nomination of the president in hand looked around for another man of ability and courage (for the President of the Roseville Epworth League must have courage) to take the office. They found such a one in Mr. Morris S. Daniels, and he, after much persuasion, accepted. He looked over the field of work and decided that great possibilities lay before the League if only developed by a liberal and progressive policy.

The membership at that time was 169, and Mr. Daniels expressed the opinion that a League in a church of our size should be a strong factor and should have a membership of, or nearly, 500. Thereupon a famous dentist in this city, an expert in marine insurance, and other persons prominent in church and League affairs, laughed a little and considered it rather a joke. Mr. Daniels did not laugh. He simply started to work to make membership so attractive that everybody would wish to join. Here in June, 1903, when he retires, his secretary's report shows a membership of 502, and the laugh has vanished, while congratulations have taken its place.

In the fall of 1899 Mr. Daniels inaugurated the first Epworth League Banquet. It served to bring the League membership closer together and tended to acquaint the members with each other, for, as our president expressed it, 'Breaking bread with your neighbor brings you

nearer to him than any other thing.' We have had a League Banquet every year since, except 1900, when Admiral Sampson, who was to have been the guest of honor, was taken sick and the League changed its plans. These Banquets have always been one of the most enjoyable features of the year.

The Church Calendar is another product of the League's progressive policy. It at first was the League's official organ and was devoted to its affairs. Then the church expressed a desire to come in, but Mr. Daniels said, 'No, you take it up and let us come in with you.' And so to-day the Church Calendar exists.

In issuing the 'Prospectus' Mr. Daniels, for it was his enterprise, in one effort succeeded in informing the membership of the League of practically all plans of importance made for the current year, in stimulating interest in League work in general and in attracting to the League certain people who probably would not otherwise have considered becoming members. It also afforded an opportunity for placing the Constitution and By-Laws before the membership.

Our president saw that many of the younger boys, and in fact young men too, did not take very much interest in the church or in the League. He wished to make the society so that it would include all the boys, and so he formed the idea of the Cadet Corps. He said, 'These boys are the future trustees, stewards, and leaders of our church and we must keep them interested and not allow them to drift outside. It is the League's work.' He interested Messrs. Archibald Fairlie, Edward Talbot, Arthur and Harry Dickinson, and Jerome Congleton, of Battery A, in the project, and the Roseville Cadet Corps was formed with about 116 members. It is hard to estimate the amount of work, time, and trouble Mr. Daniels has expended on the organization, not only in this way but also in many other material ways. And wherever the Cadet Corps has gone it has been a credit to the League.

The Camera Club has been another sphere of League activity. Under first Mr. Franklin Day and then Mr. Preston Millar the club has progressed. While not so large in numbers the club has done good work. Excursions have been taken to surrounding points of interest, and exhibitions have been given at business meetings.

Another result of this progressive policy has been the League paper, 'Timely Notes.' This publication is so well known that there is hardly a necessity to allude to it. Mr. Daniels made the remark last fall that we ought to have a published paper to keep members informed of what would take place and to show to outside Leagues in general what Roseville is doing.

But, as he suggested in a letter to the writer of this article, he

simply wanted the paper so far advanced that it would be ready to be published in the fall, when his successor should be in office.

However, Mr. Millar was appointed to manage the paper, and when Mr. Daniels returned from the South, the second number had made its appearance. Its success and place in the League is assured.

A great feature of Mr. Daniels' administration has been the fact that no charges whatever have been made to members for the League entertainments. He thought that with a large League we could afford to present to each member a ticket of invitation for each entertainment and sometimes an extra one for a friend. Mr. McNear consented to take charge and the plan has proved successful. With the exception of the Cadet Corps, whose entertainments have been for its own benefit, the League has paid all expenses out of the dues of members. When one stops and considers what he has been given for his dollar, he will wonder how it could have been done. The business meeting entertainments have also been free and some of them have been excellent.

In every department, whether it be the Spiritual, with its Orchestra and large Sunday evening meetings, or the Reading Circle with its excellent course of study, or the Star Course Entertainments, our president has advised, planned, and directed to the successful outcome of all. The general success of the League may be attributed to the fact that he has never spared himself when the League has been concerned. He brought to his office ability and courage to face all problems, and he has never been in the position 'that under the circumstances,' but has always been on top of the circumstances. And the members of his cabinets and in fact all the members of the League who have come in contact with Mr. Daniels will remember him as a hard and earnest worker in all his undertakings, and above all will hold him as a true and faithful friend."

Much that is favorable could be said of the administrations of those who later became presidents of the Epworth League whose names and dates of holding the office are here given:

Alexander S. McNear.....	May, 1904-May, 1905
G. Rowland Munroe.....	" 1905-May, 1907
Robert Drummond.....	" 1907- " 1908
William Tallbot.....	" 1908-April, 1910
M. S. Daniels.....	" 1910-Sept., 1912
Fred H. Higby.....	Sept., 1912-June, 1913
W. Spencer Harden.....	June, 1913- " 1915
Rev. W. C. Timmons (acting).....	1915-1916
Rev. C. M. Wilson (acting).....	1916-1917
Charles Drake.....	Oct., 1917-....

It was during the presidencies of Mr. McNear and Mr. Munroe that the membership of the League reached its highest number—six hundred and thirty.

Perhaps the decision to take from the Epworth League a large number of the younger boys and to form them into a Boys' Club was the entering wedge that broke into the solidarity of the League. Then possibly a departure from the financial plan hastened disintegration, but, whatever the cause may have been, the interest waned and the membership decreased. Mr. Daniels became the president again in 1910 and made a strenuous effort to put fresh enthusiasm into it but was only partially successful. W. Spencer Harden put a great deal of effort and time into it and was succeeding well when it became necessary for him to leave Roseville. From then on, it was only a question of time and, so far as any activities were concerned, Chapter 1261 of the Epworth League of the Roseville Church ceased to exist about 1918.

But not altogether! There was an echo of its greatness in a "Twenty-Fifth Anniversary Banquet" given February 24, 1927, when the Young People of 1902 (the Epworth League) entertained the Young People of 1927. Again the tables were set in the League colors, and the ladies of the 1902 group presided more graciously than ever as the hostesses at the tables. The menu and toast list of 1902 were reproduced, the same speakers were invited, and with the exception of two—Dr. Vanhorne and Leroy E. Ferreira who had passed to their eternal rewards—all responded, two by letter because of absence at great distance and the others by being present and speaking again. Representatives of the Young People of 1927 also responded to appropriate toasts.

This chapter would not be complete without a reproduction of that program.

1902



1927

M.....

TWENTY-FIFTH ANNIVERSARY BANQUET

THE YOUNG PEOPLE OF 1902
ENTERTAINING
THE YOUNG PEOPLE OF 1927

Parish Hall
Roseville Methodist Episcopal Church
Thursday, February 24, 1927

THE 1902 MENU REPEATED TO-NIGHT

TOAST LIST

1927

"To the old, long life and treasure:
 To the young, all health and pleasure."
Ben Johnson.

Toast Master,	Mr. M. S. Daniels
The League of 1902.	"Tell me the tales that were so dear, Long, long ago." <i>Bayley.</i>
The Young People of 1927. "Welcome to our table." <i>As You Like It.</i>	
"The Shepherd of the Flock" in 1902, "Ah, how good it feels! The Hand of an old friend." <i>Longfellow.</i>	Rev. T. I. Coultas, D.D.
"The Early Days of the League," "Fond memory brings the light Of other days around me." <i>Moore.</i>	Mr. A. L. DeGroff
"The Newly Felicitous" in 1902, "How much the wife is dearer than the bride." <i>Lord Lytton.</i>	Dr. William Talbot
"A Captain of Cadets" in 1902, "I am not now That which I have been." <i>Byron.</i>	Mr. Robert Drummond
"The Bachelors" of 1902, "A change came o'er the spirit of my dream." <i>Byron.</i>	Mr. W. B. Burgyes
"The Reading Circle—Browning" in 1902, "Blessings be with them and eternal praise, Who give us nobler loves and nobler cares." <i>Wordsworth.</i>	Mr. G. R. Munroe

THE YOUNG PEOPLE OF 1927

"To be young was very heaven." *Wordsworth.*

"From Now to Where?"	Edgar Clayton
"To-day is sad? In the bland To-be Serene and lovely To-morrow lies." <i>Mary Clemmer.</i>	
Dreams of Youth, "Every man's life is a fairy-tale, written by God's finger." <i>Hans Christian Andersen.</i>	Dorothy Franck
Where Does Youth End? "Life hath set no land marks before us." <i>Owen Meredith.</i>	Charles Derrick
Benedicite, "That life is long which answers life's great end." <i>Young.</i>	Rev. John M. Versteeg

(Facsimile)

M

Annual Banquet

1902



1903

Monday October 20th., 1902.

Menu

COLD BOILED HAM

BOSTON BAKED BEANS

POTATO SALAD

CELERY

OLIVES

ROLLS

BREAD

BUTTER

CAKE

ICE CREAM

COFFEE

(The 1902 Menu Repeated To-night)

Toast List.

- TOAST MASTER,** REV. T. I. COULTAS D. D.
 "They have snared the shepherd of the flock!"
Henry VI
- THE LEAGUE,** MR. M. S. DANIELS
 "A Daniel come to judgment:
Yea a'" — Daniels. *Merchant of Venice*,
- THE EARLY DAYS OF THE LEAGUE,** MR. A. L. DEGROFF
 "What is time that's gone
 And what is that to come?" *Baxter*.
- THE COLLEGE GIRL—Then and Now** MISS LYDIA BANISTER
 "Those good old college days"
College Songs.
- THE NEWLY FELICITOUS** (Deferred from '01) Dr. WM. TALBOT
 "Here you may see Benedick, the married man"
Much ado about nothing.
- THE WOULD-BE FELICITOUS,** MR. LEROV FERREIRA
 "And with sweet ladies with my words and looks"
Henry VI
- WE YOUNG PEOPLE, (2d. Edition,)** REV. R. VANHORN D. D
 "A little nonsense now and then
 Is relished by the best of men"
- WOMAN'S "SP'ERE",** MISS C. K. SWARTZ
 "Her might is gentleness" *Schiller*
- "PLAYING SOJER",** CAPT. ROBERT DRUMMOND
 "Let the trumpets blow
 That this great soldier may his welcome know"
Troilus and Cressida.
- THE BACHELORS,** MR. W. B. BURGYES
 "Poor worldlings! stay thy vain pursuit of peace!"
Shepard.
- THE READING CIRCLE—Browning,** MR. G. R. MUNROE
 "Blessings be with them and eternal praise
 Who give us nobler loves and nobler cares!"
Wordsworth.

CHAPTER XI

WOMEN AND THEIR WORK

The distinctive character of Roseville Church is largely due to the number and spiritual quality of the women who have worshiped at its altar and, like Dorcas of Joppa, "were full of good works and the alms-deeds which they did."

To mention them all in a work like this is manifestly impossible; and, furthermore, to do so would obscure their place in the life of the Church by a meaningless catalogue of personal names. It is in the church as in an orchestra, where the perfect music is that in which the voices of all the instruments are so balanced that every individual sound blends in the unity of the whole. It is not our purpose to lose the *music* of Zion in diverting our attention to a study of the instruments.

But it is fitting for us to name a few of our women who, because of their eminent position, personal endowments, their exceptional work or their long service, are conspicuous in the portrait gallery of our church. All of these have passed on to their reward.

Mrs. Robert L. (Mary Hanley) Dashiell was born and bred in the social culture of the South before the Civil War. She married a young and brilliant Methodist Preacher who was predestined to become distinguished in the church. She adorned with dignity and grace every position to which her gifted husband rapidly brought her in the pastorate, the University and the executive office of the Missionary Society of the Methodist Episcopal church.

When the Doctor made Roseville his place of residence, his wife was at first inclined to join St. Paul's Church, where she had many intimate friends. But after consultation with her husband, she decided to make the little chapel facing Gray Street her church home. And she remained in Roseville Church, faithful and true, for forty-one years. She instinctively shrank from publicity, and believed that her best work for the church was making a home for her husband and children; but her influence was strong and helpful.

She was given to hospitality and all who needed her sympathy and counsel were welcome at her home. She loved her church and said that "even the stones and mortar were dear to her." She was faithful in attendance at all the services. When crippled by a fractured hip, this gentle woman, who shrank from publicity, would take the holy sacrament leaning on her crutches or sitting in her rolling chair, a pathetic but inspiring figure to thousands who worshiped at the altar in those days.

When on March 11, 1913, she was called to her reward, no one would think to say, "She has ceased to live among us." The very stones of the building she helped to erect, would cry out in protest, "She lives in me," and the cry would be echoed by the multitude in whose hearts she abides as the ideal of Christian womanhood.

All of her surviving children still remain or, until recently, remained in the church of their mother's love. Mrs. A. L. DeGroff, Mrs. A. M. Titus and Mrs. Paul Fitzgerald.

In this connection, the eldest daughter of Mrs. Dashiell, Mary, who was to become the wife of A. L. DeGroff, should be named. For nearly fifty years she was an outstanding figure among the hosts which worshiped in Roseville Church. She was one of those who "could not be hid." If an entire stranger were to search the archives of this church as an antiquarian searches a desert for hidden treasure, he would find among other things certain hieroglyphs continually recurring until he became convinced that these have more than an ordinary significance. He deciphers them and they read *Mary Dashiell DeGroff*.

By her connection with the Dashiell family and the official position and influence of her husband, the opportunity came to her to make the force of her own personality felt. And this she did with artless simplicity and an evident absence of self-consciousness in it all that provoked no apparent jealousy.

Hers was a deeply religious nature. But it was that of a healthful, wholesome kind without the slightest touch of pious morbidity that comes from overmuch introspection. She never could be one of the Madame Guyon type, which was the ideal of Christian womanhood among many Methodists of the generation passing away. Much less could she have been a matron of New England Puritanism with its severe restraint of the warmest impulses of nature. There was freedom and joyousness and laughter in her religion as well as activity. She inherited the warmth and hospitality of her Southern ancestry; and with it a strain of genius which gave a charm all its own to both her speech and her deeds. It occasionally found expression in verse which was invariably joyful, and usually had its inspiration in the church. Her vitality was unrestrained and resistless. Place her where you will, and something was sure to happen.

For nearly half a century this woman breathed her rare spirit into the life of the church, and she loved it next to her nearest kin. She never dreamed how deeply she impressed her life upon the church. Nor did we who witnessed it,—until the shadows lengthened eastward.

Mrs. John D. Blain deserves special mention in this history partly because of her long and helpful connection with the church, and partly

because of the impress which her personal character and work have made upon its life. She had been a pastor's wife for twenty years; and being thoroughly familiar with the work of the pastorate, she became "a mother in Israel" in this last of her husband's charges. She had been left with a small inheritance by which, with economy, she could live in comfort and continue to lay her tithes upon the altar of the church as she had done from the beginning of her spiritual career. She loved and lived the simple life, and commended Wagner's celebrated work as furnishing an effective panacea for most of the ills of the nation, the home and the individual. The severe simplicity of her dress, with scarcely an adornment save the white ribbon of the W. C. T. U., was suggestive of the old-time Methodist garb of Hester Ann Rogers and Barbara Heck, whom she greatly admired. The more elegant dress of Lady Huntingdon she regarded as a positive hindrance to the deepest spiritual life.

She was a firm believer in the doctrines of the Methodist fathers, and her piety was of the Puritan type, lacking its intolerance and severity. Among the most marked elements of her strength were rare discretion, by which she walked safely amid the most delicate situations; a tactfulness, most efficient because intuitive rather than premeditated; rooted opinions, always impelling toward duty; a passionate readiness to be a servant to the really needy, for Christ's dear name.

In every department of the church in which women took part, she was habitually present and ready to respond to duty. She was an ardent advocate of Temperance, and every sane effort to unshackle the hands of women for God's cause in the land.

We cannot name any exceptional deed or word which made Mrs. Blain so conspicuous in the life of the church. She was not a genius, but just one of us who walk the common ways of life. But for more than twoscore years she so lived among us as "to adorn the doctrine of God our Savior in all things." And in that supremely lay the secret of the might of her influence. A genius in her consistent example!

Few women have impressed the might of their personality upon Roseville Church as did Mrs. Richard (Margaret Axford) Vanhorne. She came to Roseville when her husband became pastor of the church in 1886, and, with an interlude of a single year, continued to reside here until her death in 1905. She was an exceptional woman in personal endowments, opportunities and usefulness. She was gifted with an attractive personality which in her early days was really beautiful and which the defacing fingers of time had never fully erased. In any company her presence would command attention. She was remarkable for her mentality. Her varied experience and her association with eminent men and

women during the pastorates of her husband intensified a mind originally bright. She was a charming conversationalist, was well read in current literature, and delighted to keep abreast with her husband in his studies in the Word of God. Her sympathies were keen, genuine and readily responsive. With children, the aged, the rich and poor, she was equally at home and commanded the confidence of them all. Her religious life was of the active rather than the emotional type. Her vigorous health, her sanguine temperament, together with a generous material competence which was hers, precluded every suggestion which was of a morbid character. Her thoughts were cheerful, hopeful, wholesome. She worked effectually in the joy of an unfaltering faith. She was given to hospitality. The gatherings in her home were notable for their grace and culture, where the guests experienced not only the flow of festive joy and intellectual vitality, but also an exalted religious feeling which suggested the atmosphere of the sanctuary rather than that of the salon. Her presence among us was a convincing testimony that high social culture is perfectly consistent with the deepest piety.

The name of Mrs. Jonathan T. (Margaret Dye) Ellis should be placed in this group; for during her residence here she made a profound impression upon the entire community, and by common consent was an "elect lady" among us. She was rarely gifted with a magnetic personality, persuasive speech, and spiritual vision. Her mentality was remarkable for its alertness, lucidity and force. And with it all she preserved the charm of thorough womanliness.

Furthermore, she was fired with a holy passion to combat rum's mad traffic. When the time was ripe, she consecrated herself and all her time to this one purpose. For many years she was Corresponding Secretary of the Woman's Christian Temperance Union of the State of New Jersey; and in her full consecration to her calling was elevated to a spiritual stature that few reach. The might of her influence in this church upon young and old alike is beyond measurement.

In 1894 she left us for a term of years under the direction of the W. C. T. U. to organize in Washington, D. C., a Department of National Legislation, and herself to take the office of Superintendent.

For twenty-three years she so administered her office as to become a recognized power in all matters relating to temperance legislation throughout the entire Nation. She knew personally every President of the United States from Cleveland's time. All of them expressed their high opinion of her worth and the value of her work in the nation. President Roosevelt, in particular, was her ardent friend and ally. She was brought in constant association with Senators, Congressmen, Governors, Judges

and representative men and women from all parts of the United States. Only when she saw the achievement of the great purpose for which the W. C. T. U. had been striving for nearly a generation, Constitutional Prohibition, did she resign her office at the national capital in the seventy-fourth year of her age, and return to Roseville to rest for a while with her two daughters, Mrs. F. H. Monroe and Mrs. Irving C. Brown, both of whom are active and influential members of our church. It was an inspiration and a heavenly benediction to have with us again this war-worn heroine with whom we fellowshipped in the days of her strength. On July 12, 1925, she went to receive her crown from her Master's hand.

Many others we deem well worthy of mention here also and we are sorely tempted to enlarge this list, but as already written to "mention them all in a work like this is manifestly impossible." Yet we cannot refrain from writing here the name of one who held a peculiar and special relation with us, who though actually a member of another denomination still attended faithfully with her husband the church of his choice, who was as unceasing as he in loving service for our church, active in the Sunday School and Woman's Societies, an official in the latter, and who stands out as one who preeminently should have her name recorded in this our Church History. Here write we the name of Mrs. James A. (Adelaide) Banister.

(1) WOMEN'S ASSOCIATION

(Ladies' Aid Society)

In the general history of the Church the reader will find from time to time reference to some good deed done by this Association.

The Discipline contains a recommendation of the purchase of a lot of ground in each charge to build a parsonage thereon and to furnish it with at least heavy furniture.

It then proceeds to state it as one of the duties of a pastor to organize and maintain a Ladies' Aid Society. "For the promotion of the social and financial interests of the church" and provides that its president shall become a member of the Quarterly Conference of the Church.

With many people the idea prevails that the special duty of the Ladies' Aid Societies is to provide furniture for, and keep furnished, the parsonage. Though this nowhere appears in the Discipline it is true that this duty has been assumed and well cared for by the Ladies' Aid Societies in the Methodist Episcopal Churches, and in the earlier days of Methodism, with the frequent changes in the ministers of the churches, the cry went up quite often: "Well, we are to have a new minister. Now

we must get the parsonage all spic and span for the new family," and days of activity by the ladies followed. And well has this duty been cared for frequently by the Ladies' Aid Society of our Church.

Miss Belle Scarlett has written of one of the earlier parsonages, "that in 1872 on the block between 9th and Gould Avenues there were five houses on South 12th Street. Of these the middle one on the west side was the Methodist parsonage."

Since about 1890 the parsonage has been adjoining the church at No. 525 Orange Street. But as perceived by the quotation from the Discipline above, the duties of these societies are much broader than to care for the parsonage. These societies are to promote "the social and financial interests of the Church."

And the Ladies' Aid of the Roseville Church has throughout the history of the Church done, and been counted upon to do, its full duty on these lines. On the social side: Was there an old pastor and family to be given a farewell dinner, was there a new pastor and his family to be given a reception and welcome, was it thought desirable to introduce new members socially to the Church, was it thought a good thing to give a dinner in order to get a large number to attend the Annual Business Meeting for the election of the Trustees of the Church, it was always said, "Let the Women's Association do it," and it was always handsomely done. On the financial side: Was it the question of a church building, or an addition to such building, or the purchase of a new church site, or the erection of a new church or Sunday school room or parish hall, the Ladies' Aid Society was always counted in it, and you could always hear it said, "Well, just count on the Ladies' Aid Society for — thousand dollars," and that ended the collection and the total amount asked for was said to be subscribed, and the best of all was, that when needed, the money somehow, through the energy of these church-loving women, was always on hand. In the raising of funds in the earlier days, fairs, festivals, suppers, etc.; in the latter days, a system called the "calendar" was worked successfully for over fifteen years. There has been no time in the history of the Church that the "Ladies' Aid Society" was not deep in it and hard at it.

Yet so great is the modesty of these women, that the patience of the Editors has been most sorely tried.

Could you find any woman who would write an article for this history on the "Women's Association" giving credit where credit was justly due? No. You could not. Apply to a dozen of them, only the one answer. Just see —, naming someone else.

The Editors do not, after all, feel surprised at this modesty. The women were fully aware, as were the Editors, that if they were to com-

ply with the request and give in detail the work of the association and a history of its many good and notable deeds and recount the names of its many workers so much space would be required it would be a book in itself, there would be small room for anything or any one else in the history, so to avoid any such catastrophe they banded together and with one accord said, "No!"

Following is a list of officers as far as was furnished:

1907—President, Mrs. Faulks; Vice-President, Mrs. DeRonde; Secretary, Miss Frazee; Treasurer, Mrs. Frazee.

1908—President, Mrs. Faulks; Vice-President, Mrs. Curtis; Secretary, Miss Frazee; Treasurer, Mrs. Frazee.

1909—President, Mrs. Gage; Vice-President, Mrs. Faulks; Secretary, Miss Frazee; Treasurer, Mrs. Frazee.

1910—President, Mrs. Gage; Vice-President, Mrs. C. Pell; Treasurer, Mrs. Frazee; Secretary, Miss Frazee.

1911—President, Mrs. Gage; Vice-President, Mrs. Pell; Secretary, Mrs. Dickerson; Treasurer, Mrs. Frazee.

1912—President, Mrs. Munroe; Vice-President, Mrs. Pell; Secretary, Mrs. Dickerson; Treasurer, Mrs. I. B. Frazee.

1913—President, Mrs. G. R. Munroe; Vice-President, Mrs. C. H. Pell; Secretary, Mrs. Vanderbilt; Treasurer, Mrs. Anna Page.

1914—President, Mrs. G. R. Munroe; Vice-President, Mrs. C. H. Pell; Secretary, Mrs. M. L. Barr; Treasurer, Mrs. W. F. Decker.

1915—President, Mrs. Rose Coller; Vice-President, Mrs. C. H. Pell; Secretary, Mrs. M. Barr; Treasurer, Mrs. W. F. Decker.

1916—President, Mrs. Rose Coller; Vice-President, Mrs. C. H. Pell; Secretary, Mrs. M. L. Barr; Treasurer, Mrs. W. F. Decker.

1917—President, Mrs. M. S. Daniels; 1st Vice-President, Mrs. Rose Coller; 2nd Vice-President, Mrs. M. L. Barr; 3rd Vice-President, Mrs. C. H. Pell; Recording Secretary, Mrs. E. A. Bodamer; Treasurer, Mrs. W. F. Decker.

Mrs. Daniels continued to be the president of the Women's Association—five years, we understand—when she was succeeded by Mrs. A. P. Mayhew.

The present officers are: Mrs. A. P. Mayhew, President; Mrs. H. J. Kohler, Secretary; Mrs. W. T. Decker, Treasurer.

Among many who were very active in the Ladies' Aid Society in its earlier days or the Women's Association, as it later came to be called, we feel we should mention two who devoted much time to its interest—Mrs. James A. Banister and Mrs. A. L. DeGroff.

The Women's Association has provided the furnishing of the

Church Kitchen in the Parish Hall, which is very frequently used for dinners held in the Parish Hall. The last printed statement (1927) of this Association said it "stands primarily for the upkeep and furnishing of the parsonage, the Church Kitchen and dinning tables."

Amount expended for renovating and refurnishing parsonage ..	\$654.00
Linen for Church Dining Room	37.05
Incidental Charities	20.00
<hr/>	
	\$711.05

But we are also advised that the organization is divided into a good many committees, and that women from the Association take care of the Communion Table and are called the Altar Guild.

(2) THE WOMAN'S FOREIGN MISSIONARY SOCIETY

The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in Boston, Mass., March 23, 1869, by a few Methodist women under the direction of Mrs. William Butler and Mrs. E. W. Parker, who were connected with the India mission. Their purpose was to employ women missionaries to bear the gospel of Christ in the homes of lands from which men were excluded.

The first officers of the Society were President, Mrs. Bishop Baker; Treasurer, Mrs. T. A. Rich; Recording Secretary, Mrs. J. B. Pope; Corresponding Secretaries, Mrs. W. F. Warren, Mrs. E. W. Parker, Mrs. J. F. Willing.

The General Conference of 1872 adopted the Society and widened its scope by committing to it all the work for women and girls in the foreign field where our missions existed.

It has had a phenomenal growth, and has become one of the most efficient organizations of women for foreign missions in the world. It has over 600,000 members and supports a missionary staff, evangelists, teachers, doctors, and nurses with their assistants, of 5,700 persons.

It sustains three colleges for women in the Orient and shares with other women's missionary boards six others. It has 1,300 schools of lower grade, with nearly 50,000 pupils. It has twenty hospitals and a number of dispensaries.

Its first annual collection was \$4,546. Its receipts for the Jubilee year amounted to more than \$2,000,000. Since its organization it has expended more than \$24,000,000.

It publishes six periodicals, the chief of which is "The Woman's Missionary Friend," and is the official organ of the Society, and has a subscription list of 98,000 names.

The President of the Society is Mrs. Thomas Nicholson, Detroit, Mich. The Corresponding Secretary of the New York Branch is Mrs. George A. Wilson, Syracuse, N. Y.

We are unable to state by whom or in what year the Woman's Foreign Missionary Society of Roseville Church was organized. The Newark Conference minutes, however, report that \$5 were contributed to the general society by our Church in 1882, and a very small sum annually for several years thereafter. These gifts were probably made by individuals rather than by an organization.

After the Society was formed, the donations rapidly increased from year to year, the last being (1923) \$1,489. During its history it has given over \$14,900. The Society has one hundred and ninety-two members, with Mrs. J. C. Davis as President. The following are recalled as other Presidents: Mrs. Augustus Scarlett, Mrs. Dickinson, Mrs. Benjamin F. Edsall, Mrs. Alexander S. McNear. It has never allowed itself to degenerate into a mere money-making machine, but has kept in personal sympathetic touch with its own specific work in the foreign field; which fact has broadened and elevated the spiritual life of its members.

For years it aided in the support of the Newark Conference missionary, Miss Estey, in Korea; and has helped support missionaries in China, Japan, India, Africa, France and South America, in their varied work in hospitals, schools and colleges. It supports two nurses in Danforth Memorial Hospital in Kiukiang, China, and two beds in the Hospital of the Good Shepherd in Mintsing; provides for the Caroline Blain scholarship in Hakodate, Japan; contributes to an orphanage in Grenoble, France; the industrial work in Hyderabad, India.

(3) THE WOMAN'S HOME MISSIONARY SOCIETY

The Woman's Home Missionary Society of the Methodist Episcopal Church was organized in Cincinnati, Ohio, July 6, 1880. Its purpose was to aid the Freedmen's Aid Society (which is now merged into the Board of Education for Negroes) in relieving the deplorable condition of the colored people of the southern states at the close of the Civil War. Mrs. Rutherford B. Hayes was its first president.

In 1884 the Society received the endorsement of the General Conference, and has since become one of the most efficient organizations in the nation for "the redemption of the homes and the uplift of women and children of the country." During the first year of its history, it expended \$4,400, leaving a deficit of \$400. Its membership now numbers nearly 500,000. July 1, 1922, it reported \$2,829,503 disbursements, and a balance of \$117,262. Mrs. W. H. C. Goode is president and Mrs. May Leonard Woodruff is corresponding secretary.

Almost from the beginning of the organization of the general Society, a few of the women of Roseville Church were interested in its work and made a small contribution of something less than \$10 annually in the name of the local church. These gifts were credited to the Roseville Church in the Minutes of the Newark Annual Conference.

In the spring of 1887 a group of women met at the home of Mrs. R. S. Gage and organized an auxiliary which has continued with ever-increasing usefulness until this date. Beginning with forty-three members and an offering of \$45, it now numbers two hundred and eighteen members and its last annual offering was \$1,239. During its history it has contributed to the general society \$20,900.

One of the special activities of the local society is the maintenance of a room in the Newark Deaconess Home named for Mrs. Caroline M. Blain, who from the beginning of the society to the time of her death, was one of its most zealous and efficient members. The society also contributes to the support of the Home and has generously contributed to the cancellation of the mortgages of the two Deaconess Homes of the Conference. Mrs. F. E. Morse is President of the Society.

Mrs. A. L. DeGroff, was one of the former Presidents.

(4) THE CO-OPERATIVE MISSIONARY SOCIETY

The Co-operative Missionary Society was organized by Mrs. Stephen J. Herben in 1897. It was formed by a group of young women popularly called the "Co-ops," who were unable to attend the afternoon meetings of the Woman's Foreign Missionary Society, but desired to be affiliated with it in service. For more than a quarter of a century, they have continued in their labor of love.

During the first five years their meetings were held in the home of Mrs. Herben, the house owned and formerly occupied by the parents of Rev. Dr. A. J. Palmer, Secretary of the Foreign Missionary Society of the Methodist Episcopal Church. Here also lived the father of Mrs. Herben, Rev. Dr. John O. Foster. It was a ministerial and missionary center to which came representative men and women from missionary fields throughout the world, who addressed congregations here under the auspices of the Co-ops. Among these were Miss Grace Stephens and Sooboonaga Ammal of Madras, India; Miss Kate L. Ogbom, founder of three missions in China; Miss Clara Cushman, founder of the Standard Bearers; Dr. Ketring, Dr. Rosetta Sherwood Hall, Ruth Sites Brown, Jean Adams, Dr. Headland, and many members of the Board, of whom it is truly said that their work had not been in word only, but in power.

Miss Euphemia Fairlie (Mrs. Alex. McNear) was the first Presi-

dent and continued such for many years. The Society began with fifteen members and now numbers fifty. Former Presidents were: Miss Euphemia Fairlie (Mrs. A. S. McNear), Miss Flora Woodhull, Miss Bertha Smith (Mrs. Martin Mowry), Miss Ada Baldwin, Miss Jessie Bush, Miss Jessie Y. Edsall, Mrs. E. S. King, Mrs. Benjamin C. Case, Mrs. William Crouse, Mrs. Emma L. Smith. Mrs. Smith is now President. During the past year it contributed \$300 for Foreign Missions and something in addition for Home work.

KING'S DAUGHTERS—For some years prior to the organization of the Co-operative Missionary Society there was a flourishing Circle of King's Daughters in the Church. It was formed about 1892, with Mrs. Vanhorn as leader. Some years later, Mrs. Irving C. Brown was chosen leader, and continued in office until, with the advancing years, the Circle disappeared. The members of the Circle were trained to live in the spirit of its watchword, "In His Name," and were known throughout the church for their spirituality and usefulness. Mrs. Margaret Bottome, the founder of the Circles of King's Daughters, addressed a mass meeting in Roseville Church in the early part of June, 1896.

It is believed by some that the Co-operative Missionary Society was a reorganization of the remnants of the Circle. Though that is not strictly true, the existence of the King's Daughters is here related as an item of history.

(5) THE UTILITY CIRCLE

The Utility Circle was organized by Mrs. Henry Spellmeyer during the second year of her husband's pastorate (1898). The original members were Ethelwyn Pell, Amy Wildy, Kate Smith, Cornelia DeGroff and Helen Bennett, with Mrs. Spellmeyer as Directress. The purpose of the organization was to interest young girls in the Home Missionary work of the church. It was at first a sewing club and the little girls made their first earnings by hemming towels at ten cents apiece, which they contributed to the adult Society.

As the girls grew older and new members were added to the circle, it was connected with the W. H. M. S. of the church, and was organized after the form of the older Society and was known as a Queen Esther Circle.

During the twenty-five years of its activity, it has supported Mountain White girls by means of scholarships, given scholarships to a kindergarten school, and helped various local charities. The work of the circle stretches from Georgia to Unalaska, Honolulu. At this date Mrs. F. W. La Bar is President and Miss May Cooper is Vice-President. Former Presidents were: Miss Ethelwyn Pell (Mrs. G. G. Hollings-

head), Miss Amanda Nann, Mrs. Fred Steck, Miss Esther MacNabb (Mrs. Harold Stokes), Miss Elsie Redman (Mrs. A. W. Grahame), Miss Elsie Van Liew, Miss Elizabeth McWhoood, Miss Bertha Seguine, Mrs. Lucy LaBar.

It is of interest to know that one of our girls, Miss May Cooper, was for five years Newark Conference District Secretary of Young People's Work, and went as a delegate to Northfield Conference of Young Women in 1916 with Mrs. Fred Steck, who was then President of the Utility Circle.

The Missionary zeal of the Women's societies as noted above characterizes the entire church. It would be surprising, indeed, if something of the ancient passion did not continue in a church with the origin, inheritance and early training which we have related in this history.

The Methodist Church is not only missionary in spirit, but was itself for many years a mission. Wesley came to this country under the impression that he was called to be a missionary, but afterward learned that his divinely appointed field was England. Some of the seed of the fruit he grew in his native land was wafted across the sea and ripened in New York and Maryland. He heard a call from the man of America, "Come over and help us," and sent Boardman and Pilmoor, and later Asbury. All the Methodist preachers in the early history of our country were missionaries, the sent of God to bear the message of redeeming love to those who sat in darkness. They were constantly on the move, going usually without purse or scrip. The few who had somewhat of this world's goods were almost sure to "gain the loss" of it in the presence of the desperate need they sought to relieve. They paused to rescue the wounded whom the priests of the established churches passed on this side and that. Such Samaritanism kept them poor. They went forth under a sense of divine compulsion, a "Woe is me if I preach not the gospel," fearlessly braving appalling perils and deadly opposition. They pushed their way through forests and swamps, over mountain heights and rushing torrents, "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," seeking the lost far out on the borders of our civilization. That was the blood of our spiritual ancestry, and it has not lost its potency in our generation.

We have related that in the first official recognition of the little group of Methodists in the city of Newark, it is denominated a *mission*. Also that the Sunday School out of which the church grew, was under the fostering care of the Ladies' City Mission, and after the church became a separate station, it twice returned to its foster mother for its pas-

toral supplies. In addition to all this, before the church had passed out of its adolescence, it came under the inspiration and tutelage of the Corresponding Secretary of the Missionary Society, who resided in Roseville during the term of his office.

With such an inborn and cultivated spirit, it is but natural for the Roseville Church in its maturity to stand among the foremost churches of the Newark Conference in its missionary offerings. And herein lies in part the secret of its vitality and prosperity. It is impossible to take the full measurement of the spiritual work of a church in terms of dollars. But it is interesting to know that the church during its history has contributed to the cause of Missions considerably more than \$100,000.

(6) THE MOTHERS' CLUB

In 1912 there was felt the need of a place in Roseville where mothers who were tired and discouraged with all their problems, could meet bringing their children with them, with the knowledge that when they arrived a competent person would relieve them of that care for a little while; and where their problems would be discussed, a comforting, helpful message received, a social hour enjoyed and the necessary inspiration given to carry on the responsibility of motherhood, knowing that they need not carry it alone, but that a dear heavenly Father stood ready not only to carry the burden, but the burden-bearer with it.

And so the Mothers' Club of Roseville Methodist Episcopal Church was organized on November 20, 1912. A leader was needed; and hearing that Mrs. S. A. Hitt had been President of such an organization in New York, our deaconess, Miss Fox, talked to her of our need here, and she gladly organized the Club and was elected President at the first meeting. There were fourteen charter members.

Mrs. Susan A. Hitt,
Miss Emily M. Fox,
Mrs. Caroline G. Fisher,
Mrs. Ina Lawson,
Mrs. Lillie Muir,
Miss Elizabeth Ross,
Mrs. Rebecca V. Freed,

Mrs. Mabel H. Schroeder,
Mrs. Rachel Zeliff,
Mrs. Katie Goetz,
Mrs. Sadie F. Isley,
Mrs. Anna Hilbert,
Mrs. Anna Daubert,
Mrs. Elizabeth Dixon.

In the month of December, 1912, the following were elected officers of the Club. President, Mrs. S. A. Hitt; Vice-President, Mrs. Carrie Fisher; Secretary, Mrs. George Priester; Treasurer, Mrs. Rose Collier. A constitution and by-laws were adopted and it was voted to place a mite box on the desk at each meeting, the money received to be used for the support of the work.

God has prospered the work and His Presence is felt at every meeting. There have been times of sadness, especially when Mother Hitt was

laid low for many months and we despaired of her life being spared, but the host of prayers for her recovery were answered and her health was restored. But she felt that she must be relieved of the work, and in 1920 she was made President Emeritus, and Mrs. S. A. Cutts was elected President, which office she holds at the present time.

The work has grown with the years until the last annual report shows a membership of over two hundred with an average attendance of ninety-five. We have distributed through our mite box cheer to the shut-ins and the sick, sympathy to the bereaved, help to the needy families, Christmas cheer to little children and the Florence Crittenton Home, gifts to our church and many other services (\$370). Three hundred and sixty-two calls have been made on the sick and sorrowing and the stranger within our gates.

Our meetings are held on the first and third Saturdays of each month when an inspirational message is heard.

(7) DEACONESS

The office of Deacon was established in the Christian Church in Apostolic times (Acts vi 1-4). It included both men and women; but female deacons were commonly called *sisters* to distinguish them from the men. Thus I commend unto you Phoebe our sister who is a deacon (the original text) of Cenchrea (Rom. vi. 1). Later in the church the term deaconess was used.

The purpose of the office was to relieve the Apostles and Ministers from semi-secular work in the ministries of the church, especially in the home, with the widows, the sick, the poor, the orphans, the aged, and to render such manifold services as women only could discharge. The office continued for many centuries in the church until it gradually disappeared from the Protestant churches in England and America.

But conditions are ever such as to make a female diaconate indispensable. To fill the void made by the decline of the primitive office, there rapidly rose many organizations such as Dorcas societies, Sewing circles, King's Daughters, Ladies' Aid Societies. The churches of Protestantism in recent years have felt the necessity of restoring the ancient sisterhood.

In 1888 the General Conference of the Methodist Episcopal Church recognized the "Movement." But it was not until 1912 that the general Board of Deaconesses was organized. The President of the Board is Bishop William Burt (1923) and the Corresponding Secretary is Rev. D. W. Howell, D.D.

The value of this department of our work cannot be estimated in

figures. When we have said that we have upwards of fifteen million dollars invested in Deaconess Homes, Homes for the aged, for children, for young women, for girls, Rest Homes, Fresh Air, etc., we have left unestimated the tears of sorrow wiped away, the broken hearts healed, the vile homes purified, the children rescued from lives of depravity, the hungry fed, the homeless sheltered and sinful souls brought to the fount of cleansing.

The Newark Deaconess Home, 219 Fairmount Avenue, of which Miss Mary A. Hilliard is Superintendent, was organized in 1899.

Roseville has had five deaconesses, every one of whom was not only esteemed and personally loved by all our people, but convinced us all of the absolute need of this holy order in the church of Christ. We would record their names on the pages of our History.

Miss Cortez K. Swartz was with us in 1903-1904, and is now Field Secretary for the National Woman's Home Missionary Society.

Miss Mary E. Peck, who served us during the year 1905, is now in Lucy Webb Hayes National Training School, Washington, D. C.

Miss Nancy E. Dorey served the church for four years (1906-1909), and is now in Central Church of this city.

Miss Gertrude Catlin served a part of one year in the Sunday School work.

Miss Emily M. Fox came to us October 5, 1910, having just completed the Deaconess Training at the Iowa National Bible Training School, Des Moines, Iowa. In addition to the daily work of a deaconess in ministering where the cry of need is heard, the sick, the poor, the stranger, the disheartened, she was also of invaluable help in gathering children in the school, assisting in their instruction, preparing them for admission in the church, cooperating with the Mothers' Club, Captain of the Girl Scouts, and very active in seeking in the community for new members, and holding herself in readiness to go on any mission of mercy and help within the parish.

After many years of valuable service she was, in 1926, called to teach in the Des Moines Training School for Deaconesses. She left bearing the good wishes and love of the church. At a farewell service to her in September, 1926, the Mothers' Club presented to her a beautiful wrist watch, the Utility Circle gave her a black onyx ring with a diamond and the church a purse containing four hundred dollars.

CHAPTER XII

THE MEN'S BROTHERHOOD

During the pastorate of Dr. Tuttle, Brothers William T. Jancovius and Edward E. Rogers requested the pastor to authorize the forming of a Brotherhood for holding devotional meetings on Sunday mornings before the regular services. He readily assented on condition that these brethren would assume charge of the meetings. From the beginning they were a spiritual force which was felt through the entire church.

Brother Rogers died a few years later, and Brother Jancovius continued to lead the meeting for ten years, when Brother William Pollard, an experienced class leader from New York City, and a man full of the old-time Methodist spirit, consented to take the leadership. Some years later the meetings lagged and were finally discontinued.

During the pastorate of Dr. Coulter, A. L. DeGroff conceived a plan of bringing every adult male member of the church into personal touch with his brethren and some form of active work in the church. It was really, though not so called, a brotherhood. About forty men were divided into ten groups, whose duty was to search the church records and locate every living man, visit or write to him and endeavor to bring him into living fellowship with the others. This unofficial Brotherhood did much good in reclaiming many men to the church and cheering many others who had come to believe that there was nothing for them to do in the church but to pay the monthly dues.

The year before Dr. Diefendorf left, he asked if some things of the Brotherhood might not be revived. A new Brotherhood was formed and James B. Banister was made President. He held the office for three years, when Morris L. Barr succeeded him.

The meetings were at first held after the morning service. They were not exclusively devotional as they formerly were, but were very helpful. Addresses were given by chosen speakers on various subjects of interest. There were occasional expositions of Scripture or discussions in Ethics. Among the notable lectures which Mr. Banister names are one by Dr. Lloyd, Columbia Medical Lecturer, who was very close to General Pershing during the war; one on Personal Hygiene by Dr. Darlington, former health officer in New York; one on Food Stuffs by Dr. H. W. Redfield; two by Dr. A. H. Tuttle, on the Significance of Palm Sunday and Easter. An annual dinner has been found helpful to the work and the last was held May 13, 1927, with Dr. George Elliott, Editor, Meth-

odist Review, as the principal speaker. The names of other Presidents are: Edward J. Ryan, Samuel J. Biddle and William S. Ketchum, the present President. Recently special study has been made of the early history of the Christian Church, modern development and changes through the centuries and what we owe to the Reformers.

(1) FRIENDSHIP CIRCLE

In the autumn of 1923, twenty-one young married couples were invited to the home of Mr. and Mrs. W. T. Decker, upon the suggestion of the pastor, Rev. Karl K. Quimby. The purpose of the meeting was to organize a society to promote fellowship among a large group of young people who had left the Sunday School or had married and joined our church and who held no affiliation with any organization in the church, and were acquainted with few if any of our members. A president and secretary-treasurer were elected. The Circle has welcomed any and every young married couple who have become members of the church. The membership has varied from 21 to 75 couples. Being a purely social organization, little has been attempted along any other lines. Some papers have been prepared on the "Establishment and Conduct of a Home," the "Rearing of Children," "Christmas in Every Land," "Spanish Life and Customs." Some books have been read and discussed. The organization has justified itself by the many close friendships that have been formed among its members and the welcome that has been extended to strangers coming into church fellowship.

There have been four presidents: Mr. Leslie Ewing, Mr. E. H. Melhuish, Mr. Kille, Mr. Gilbert Stauffer, the latter being the present president.

The Circle meets the 3rd Wednesday of each month, at the homes of members.

CHAPTER XIII

SCOUTS

(1) THE BOY SCOUTS

Troop No. 23, Boy Scouts of America, of the Roseville Methodist Episcopal Church, was organized February 10, 1916, during the celebration of the sixth anniversary of scouting in America, with George E. Moser as Scoutmaster. Membership in the troop since that time and until the present has been consistently large and the troop, with its auxiliary unit, has had at one time as many as one hundred members, thus making it the largest troop in the city of Newark. Membership in the troop has always been open to any boy in the community.

While Mr. Moser is still connected with the troop, he was obliged, owing to a change of residence, to resign the position of Scoutmaster about two years ago. Harold F. Stolte, who started as a boy scout with Mr. Moser, and has remained constantly with the troop, succeeded him as the Scoutmaster. Mr. Stolte became an "Eagle Scout" some years ago and was eminently fitted to become its leader.

The troop has had the advantage of an excellent troop committee. One, Mr. C. O. Gelwicks, has not missed a meeting in over five years and holds the record for attendance in the city of Newark.

During the World War the troop participated in all the activities assigned to the scouts. In the "Liberty Loan Drives" it secured a total of \$28,200. One might mention that, among the many other activities, it was active in the War Stamp campaign and the Vacant Lot Gardens.

Two of the troop's Assistant Scoutmasters served in the army—George Sebastian as a corporal in the 29th Division, and William Braun as a First Lieutenant in the Aviation Corps.

Troop No. 23 enters practically every event for which it is eligible. It has won many honors, cups, medals, places, etc., of which some are enumerated:

Championship, 1923, City Wall Scaling.

Silver Cup, 1923, first place, City Bird House Building.

Silver Cup, 1922, second place, Float Division, Boys' Parade.

Silver Cup, 1924, second best demonstration, Boys' Day Parade.

Second Place, 1923, Citywide Swimming Meet.

First Place, "The Roseville Citizen Boy Hustler" contest, open to all scouts and boys of Roseville, for which it received the prize of a Pine Tree Patrol Trek Cart.

Gold Stars, 1924, 1925, and 1926, the highest award given in city-wide Troop Objective Efficiency Contests. It is the only troop in Newark to receive three of these stars.

Service Medals, 1925, the largest number awarded any troop in the city. Harold F. Stolte, Charles Simpson, Francis Dey and Wilbur Gelwicks were recipients of these.

Patrol Efficiency Contests. Wilbur Gelwicks, Clifford Scherer, Alfred Geissler, Bernard Weiss, Frank McTague and Raymond Dickinson won medals.

Life Saving. Scout Frank Steel was awarded a National Headquarters Certificate for rescuing a woman from drowning in the Pequannock River.

Scout Gordon Krist, arriving ten minutes after a drowning, recovered the body of a boy, and immediately began resuscitation work but his efforts failed.

The "good turns" done by the scouts are too numerous to mention but there is one outstanding "good turn" that deserves special mention. The scouts undertook to conduct twelve blind men to work—a distance of one mile—each day for an extended period. The scouts were on hand promptly at 7:30 o'clock each morning and back again promptly at 5 o'clock each afternoon, and, let it be recorded here to their credit, in over fifteen hundred trips, never once did they fail to report regardless of all weather conditions. Likewise weather conditions have never prevented the scouts from placing flags on the graves of the G.A.R. on Memorial Day—a record unequaled by any troop in the city.

Since 1916 the scouts have enjoyed a season of camping each summer beginning that year at Branchport, N. J. It has since been one year at Shark River, N. J., one year at Monroe, N. Y., one year at Waterloo, N. J., and three years at Bear Mountain, N. Y.

In 1923, through the interest and courtesy of Mr. and Mrs. Morris S. Daniels, the troop was granted the use of a part of Kakiat Farm, near Suffern, N. Y.—among the foothills of the Ramapo Mountains—for a camp site. It was occupied twice that season. On the second occasion the troop entered the contests with other scout troops at the nearby Community Club on Labor Day and won nearly all the prizes—six ribbons out of seven, and two watermelons out of three. One lad naively said afterward that they would have won "all three of the watermelons" had they understood that any scout could have contested for any melon.

In 1924 the troop established "Camp Kakiat" and worked out a unique emblem with the Kakiat Indian as its feature. That year Scoutmaster George E. Moser was Camp Director, Harold F. Stolte as Scoutcraft Director, and Charles Simpson as Executive Officer.

In 1925, with the cooperation of the Men's Brotherhood of the church, a more extensive camp was planned and equipment provided so that not only was the troop enabled to have a larger and better camp, but it was in position to share its equipment and location with the Girls' Scout Organization of Newark for six weeks with some fifty girls under the direction of Miss Hilda Acker, and with the boys and girls of the "teen age" groups of the church under the direction of Mr. and Mrs. Aubone Hoyle.

In 1926 and 1927 groups of the scouts camped again at Camp Kakiat on several occasions.

Troop No. 23 has developed an original scout initiation and induction ceremony which has been declared by scout officials to be the finest in the United States. It is used but once each year.

The following constitutes the present leadership of the Boy Scouts in our church:

Troop Committee: W. S. Ketchum, Chairman; W. K. Megill, G. E. Moser, S. G. Biddle, C. O. Gelwicks, J. W. Snape, A. S. McNear.

Scoutmaster: Harold F. Stolte.

Assistants: Stanley Adair, Charles Simpson, Francis Dey, Fred W. Lyon, Wilbur Gelwicks, James P. McMurray.

Patrol Leaders: Francis McTague, Senior; Harold Baglen, Patrol No. 1; William Wells, Patrol No. 2; Harold Gilpin, Patrol No. 3; Raymond Dickinson, Patrol No. 4.

(2) THE GIRL SCOUTS

Several years prior to the formation of the troops of Girl Scouts in Roseville Church, some of our young girls had been organized into a number of Camp Fire groups, with the purpose of providing them with suitable recreation and training them for leadership in later years. The first of these groups was formed in January, 1913, by Mrs. G. Rowland Munroe with a membership of fourteen. Two other Camp Fire Circles were formed later; one by Miss Florence Noble and a third by Mrs. William Talbot.

When the Circles outgrew the work of the Camp Fires, there was felt the need of a permanent organization with the same purpose in view. In 1919 Holly Troop, No. 36, Girl Scouts of America, was organized in our church and registered thirty-two scouts at the National Headquarters in New York City. Their motto is "Be Prepared," and their pledge, "On my honor, I will try to do my duty to God and my country, to help all people at all times, and to obey the Scout laws." The troop all that time was in the charge of our Deaconess, Miss Emily M. Fox.

The ages of the girls range from eight to twelve years, and it was

thought wise to divide them into two groups; and in 1920 the Brownie Scout Troop, No. 1, was formed and Mrs. Lewis Vanderbilt was appointed Captain. Twenty-two Junior Scouts registered after passing their tenderfoot test. The older Scouts, or Holly Troop, continues caring for girls from twelve to fifteen years of age, and has fifty registered scouts, having five Lieutenants, Mrs. Biddle, Mrs. Talbot, Mrs. Rowland, Miss Kay and Miss Deppert.

The purpose of scouting is to provide helpful recreation for the girls' leisure time, to develop leadership through the patrol system, and to encourage their interest in home making.

CHAPTER XIV

MINISTERS

(1) RESIDENT MEMBERS

To the very great advantage of the church many ministers when not in the active pastorate, have made Roseville their place of residence, and they and their families became useful, active, and influential members of the church. And this has helped to give distinctive character to its congregation. It is fitting that the names of these ministers should be enrolled upon a selected page of this History.

- Rev. Robert L. Dashiell.
- Rev. John Scarlett.
- Rev. Albert H. Brown.
- Rev. John N. Crane.
- Rev. Ralph S. Arndt.
- Rev. John W. Seran.
- Rev. Richard Vanhorne.
- Rev. Abraham M. Palmer.
- Rev. John A. Gutteridge.
- Rev. George Hughes.
- Rev. John F. Dodd.
- Rev. Stephen J. Herben.
- Rev. John O. Foster.
- Bishop John E. Robinson.
- Rev. William S. Gallaway.
- Rev. Samuel P. Lacey.
- Rev. Albert Van Deusen.
- Rev. W. S. Coeyman.
- Rev. William W. Vanderhoff.
- Rev. Warren P. Coon.
- Rev. A. H. Tuttle.
- Rev. W. I. Dice.
- Rev. William Eakins.
- Rev. S. G. Sturtevant.

All of these were retired pastors excepting the following:

Rev. R. L. Dashiell, D.D., Corresponding Secretary of The Missionary Society of the Methodist Episcopal Church, whose coming to us in 1872 marks an epoch in the history of our church.

Rev. George Hughes was a member of the New Jersey Conference,

editor of the Guide to Holiness, and an Apostle of the Gospel of entire sanctification.

Rev. John F. Dodd, D.D., was Recording Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, and Secretary of the Newark Conference. He resided among us until the death of his wife in 1904, when he went to live with his children in Phillipsburg, N. J., where he died February 2, 1909.

Rev. Stephen J. Herben, D.D., was assistant editor of The Christian Advocate during the premiership of Dr. J. M. Buckley, and made his home in Roseville until he was made editor of the Epworth Herald in 1904. He is now a member of the Newark Conference and is appointed to the Book Publicity Department of the Book Concern.

Rev. John O. Foster, D.D., was the father of Mrs. S. J. Herben, and lived in Roseville until the death of his wife, when he went West and became Professor of the English Bible, in Puget Sound College, Tacoma, Wash., and held his position until his death in 1920.

Bishop John E. Robinson, D.D., was a Missionary Bishop in India from 1904 until his death in 1922. For several years his family resided in Roseville and he spent his occasional long vacations here.

Rev. John A. Gutteridge while living in Roseville was financial agent of Syracuse University. Later, he accepted the agency of the American University, Washington, D. C., and moved to Ocean Grove, where he died May 6, 1914.

Rev. W. S. Coeyman, under impaired health, resided here for a short time; but recovering his health, returned to the pastorate and is now stationed at New Providence, N. J.

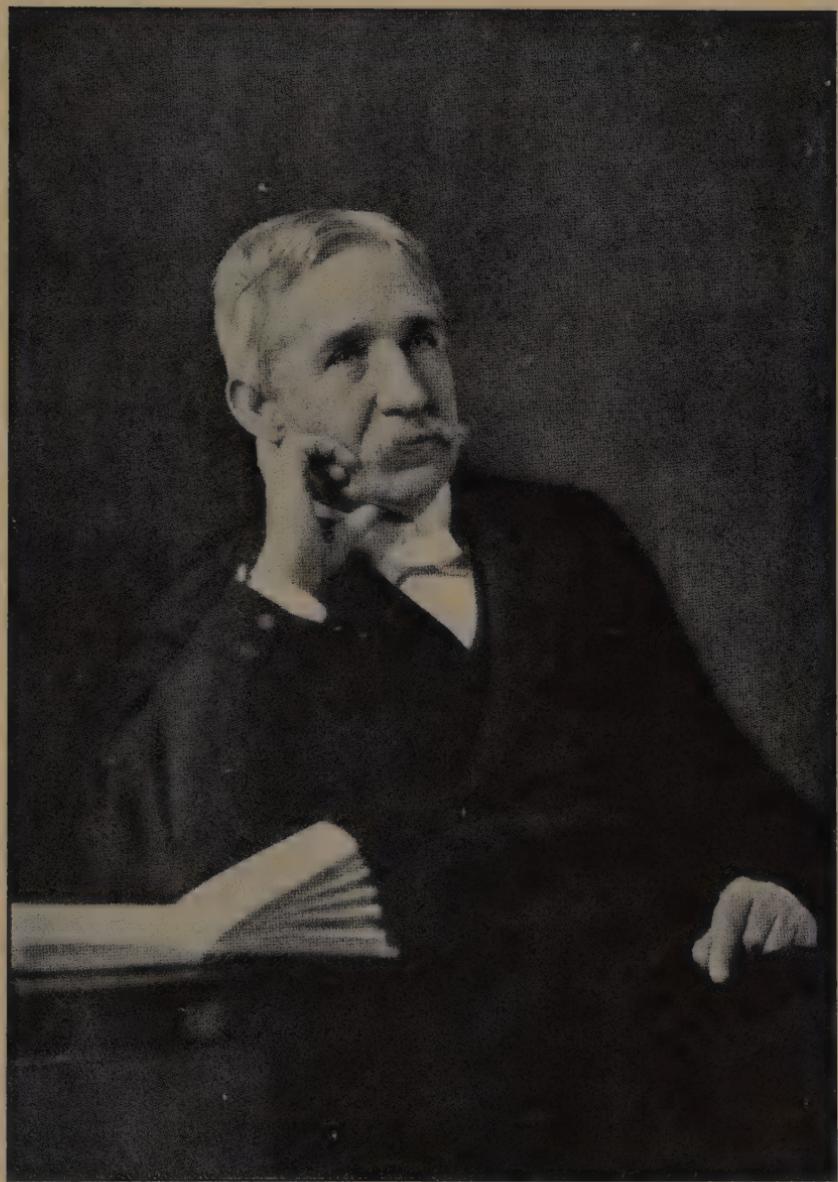
Rev. Warren P. Coon, who is a member of the Newark Conference, was Chaplain in the United States army during the war, and is at this time Religious Secretary of the New Jersey Patriotic League and chaplain of the Soldiers Home.

The only Resident Minister at this time is the Reverend A. H. Tuttle, D.D.

(We know the readers will thank us for inserting here the following short sketch of Dr. Tuttle.)

M. S. D., B. F. E.)

"Dr. Alexander H. Tuttle, from whose fertile pen a goodly number of the pages of this book have come, was pastor of this church 1893-1896. He was the son of the Reverend J. M. Tuttle, for years a leader in North Jersey Methodism. On his mother's side, also, his ancestry was of sturdy Methodist stock. Born in the parsonage of the First Church, Bordentown, New Jersey, February 28, 1844, he had the opportunity to learn early both the privations and privileges of the itineracy. In in-



A. H. TUTTLE

fancy, a severe attack of scarlet fever impaired his hearing, and he adjusted his sensitive soul to solitude. He came to love nature, roamed the forests and mountains, and deftly penciled sketches of the glory there revealed.

"His spiritual birth can be dated with no such definiteness as can his physical. He can not recall the days when he was not given to prayer, or did not trust God. He was a mystic. And though he became much of a scholar—Pennington graduated him in 1861, Wesleyan University in 1866, Drew the year following, while Syracuse University and his Alma Mater, Wesleyan University, honored him with the doctorate later on—there never came a time when scholarship dissipated his mysticism. It did with him what it should do with us all: it made his mysticism more practical, and the church entrusted him with many responsibilities. He was for many years a member of the Board of Foreign Missions of the Methodist Episcopal Church, a Trustee of Drew Theological Seminary and our School in Hackettstown. He was a delegate to the General Conference of 1900.

"He appears to have had a Methodist predestination in that he was born to preach. He was first licensed in 1864, and joined the Newark Conference in 1869. He 'supplied' Green Village, and his regular Conference career began in 1869 in Asbury Church, Hackensack, where he labored until 1871. From then on he served an illustrious group of churches. From 1872 to 1874 he was minister of Lafayette Church, Jersey City; from 1875 to 1877 Union Street, Newark, profited by his ministry; from 1878 to 1880 he served at Hackettstown; the years 1881 and 1882 saw him pastor of St. James Church, Elizabeth, while from 1883 to 1885 First Church, Plainfield, was the scene of his labors. Next he became a 'transfer.' The First Church, Wilkes-Barre, Pennsylvania, had his services from 1886 to 1888. Then he left the Wyoming for the Baltimore Conference, where he ministered to historic Mount Vernon Place Church, in Baltimore, from 1889 to 1892. Next came his pastorate with us. Four years, from 1893 to 1896, he went in and out among us. Then happened what would be strange these days: he went to another church, but in the same city, being pastor of St. Luke's from 1897 to 1899. A lone year at Calvary Church, East Orange, was followed by a phenomenal pastorate at Summit, New Jersey, where for thirteen years—from 1901 to 1914—he proclaimed the whole counsel of God. The 'supernumerary' relation was granted him in 1914, and in 1917 he went on the retired list.

"He was an unusually gifted expository preacher, did a great deal of it in colleges and centers of learning, and was a prolific writer. He was the author of a dozen books, chiefly historical and expository, and was a

frequent contributor to the Methodist Review, the Biblical Quarterly, and the weekly church journals. Over a hundred of his sermons have been published. He has been retired from the pastorate 13 years, but his fame as a preacher is so assured that it would be a sign of abysmal ignorance in any younger member of the Newark Conference had he no knowledge of Dr. Tuttle's extraordinary pulpit power. No preacher can fully infuse the charm of his personality into the printed page. One had to hear him to appreciate the power that was his. Then one understood. Dr. Tuttle traveled extensively in the Holy Land and elsewhere.

"He has always had a deep love for this church, and many of its people who can recall his successful pastorate can also recall his voice, with its splendid intonations, and that scintillant mind of his, as it lit other minds and hearts from the pulpit and in personal contact. Roseville Church owes much to him." Rev. J. M. Versteeg.

(2) ASSISTANT MINISTERS

BENJAMIN F. DICKISSON (2 years)—1908-09, Roseville; '10-14, Vailsburg; '15-19, Park Church, Bloomfield; now, and since 1920, Pastor Central Church, Newark.

HAROLD METCALFE (1 year)—Has had two or three very successful pastorates in New York State and is now pastor of a strong Congregational church at North Adams, Mass.

MERTON WILSON (1 year)—After two or three pastorates on Long Island in our Church, became an Episcopal minister.

WILLIAM HARRISON (1 year)—Served in the Baltimore Conference with distinction, and is now pastor of McCabe Memorial Church in Wilmington, Del., one of our finest churches in that city.

W. C. TIMMONS (2 years)—Y. M. C. A. Secretary in Minneapolis, and now pastor of an outstanding Congregational church in St. Louis, Mo.

I. T. GUMB (2 years)—After leaving us, served as assistant to the pastor of one of the great Presbyterian churches in Pittsburgh, and since has been prominently connected with the work of the Near East Relief in New York State.

GEORGE G. HOLLINGSHEAD (2 years)—1907, East Ohio Conf.; East Liverpool, Boyce Chapel (supply); '08-10 and '11-15, North-East Ohio Conf.; without appointment to attend school; Newark Conf.; '09-10, Scotch Plains (supply); '11-12, Newark, Roseville (Ass't); '13-14, Fort Lee (supply); '15-18, Jersey City, St. Paul's; '18-19, Centenary Campaign, Washington Area; '19-20, Superintendent, City Surveys, Interchurch World Movement; '19-20, Jersey City, St. Paul's and Centenary, also Superintendent of Goodwill Industries of New Jersey and Goodwill Community Center.

HERBERT WALTON BLASHFIELD—1914, West Wisconsin Conf.; '14-16, Paid Superintendent of Sunday School in Presbyterian Church, Appleton; '16-17, Chicago, Hyde Park Presbyterian Church (D. R. E.); '18-20, Decatur, First M. E. (D. R. E.); '21, Newark Conf.; '20-22, Newark, Roseville (D. R. E.); '23, Director of the New Jersey Committee for Daily Vacation Bible Schools and Week-Day Schools; now Executive Secretary of the Chicago Council of Religious Education.

AUBONE HOYLE—1925, Sept., '26, Newark, Roseville (D. R. E.); Sept., '26, Adjunct Professor of Psychology, Drew Theological Seminary.

This history would not be complete without some mention of

(3) SONS OF THE CHURCH

Rev. Arthur Lucas, at the time of his connection with this church, was State Secretary of the Young Men's Christian Association of New

Jersey. Though crowded with work in his appointed field, he was much alive in the spiritual work in his home church. His voice was often heard in the prayer meeting and the pulpit; and his expositions of the Scriptures were clear and inspiring. In 1898 he went from us into the Newark Conference, and is among its most useful members.

Rev. John Tagg was licensed to preach by this church and joined the Conference, and was appointed to do missionary work among the Indians near Niagara.

Rev. George C. Magill went from us into the ministerial ranks, and in 1912 was received in the Newark Conference, and has served various of its churches as pastor; now is pastor at Grace Church, East Orange.

GEORGE C. MAGILL—1912-17, Paterson, Union; '18-21, Newark, Grace; '22-27, East Orange, Grace (Ferry).

Rev. Hiram G. Conger, a son of one of the strong official members of our church, now deceased, joined the Newark Conference in 1912, and served in the pastorate for a number of years and was appointed to the Council of Benevolent Boards in Chicago.

HIRAM G. CONGER—1912-13, Vernon and Glenwood; '14-17, Sparta; '18, Stereopticon Department, Board of Foreign Missions; '19, Stereopticon Department, Interchurch World Movement; '20-27, Council, Boards of Benevolence.

Rev. Edward Betterton joined this church in 1906, was a teacher in the Sunday School and active in the Epworth League, entered Drew in 1909 and was admitted in the Newark Conference in 1912.

EDWARD BETTERTON—1912, Mount Hermon and Zion; '13-14, Neshanic; '15-17, Linden; '18-21, Hilton; '22-27, Chatham.

CHAPTER XV

OFFICIARY

Minister

REV. JOHN M. VERSTEEG

Assistant to the Minister

WALTER J. BENEDICT

Director of Social and Recreational Activities

GLADYS O. SMALL

Parish Visitor

MRS. R. F. HETHERINGTON

Secretary

FLORENCE M. HARDEN

Organist and Musical Director

ROY J. CREGAR

Precentor

FRED DE HART

Violinist

CORNELIUS JACKSON

Cellist

CHARLES F. AUE

Resident Minister

A. H. TUTTLE

Sexton

WILLIAM BINGENHEIMER

Assistant Sexton

WILLIAM AUSTEN

TRUSTEES

James B. Banister	Edward S. King
Irving C. Brown	Elwood S. MacNabb
Morris S. Daniels	Alexander S. McNear
Benjamin F. Edsall	William Talbot

Peter T. Wood

Morris S. Daniels, President
Benjamin F. Edsall, Vice-President
Irving C. Brown, Secretary
Alex S. McNear, Treasurer

COMMITTEES

Church and Parsonage—P. T. Wood, E. S. MacNabb, William Talbot.

Insurance—Irving C. Brown, Edward S. King.

Musical Instruments—E. S. MacNabb, Alex. S. McNear, James B. Banister.

Maintenance of Order—William Talbot, Benjamin F. Edsall.

Church Opening—Benjamin F. Edsall, P. T. Wood, Edward S. King.

Audit—James B. Banister, P. T. Wood.

STEWARDS

Edwin A. Abbott	Daniel H. Herflicker
Morris L. Barr	Arthur Johnson
Samuel G. Biddle	William S. Ketchum
Herbert Brooks	Matthew C. King
Wilbur J. Bennett	Herman Kramer
William B. Burgyes	Edward H. Longton
Benjamin C. Case	Harry H. Lee
J. Clarence Carr	William K. Megill
A. Stanley Cole	Frank E. Morse
Samuel A. Cutts	G. Rowland Munroe
William T. Decker	George Schiffmayer
Charles Derrick	S. Palmer Scott
Carroll T. Dickerson	Harry Stauffer
J. Leslie Ewing	Raymond Sloat
Ellsworth G. Ferreira	Fred Walker
Jesse L. Forker	Joseph Walsh
Edgar H. Hagaman	George A. Wesson
Charles Henderson	John M. Wills

LOCAL ELDER

H. D. Selleck

LOCAL PREACHER

W. J. Krist

HEADS OF ORGANIZATIONS

Mrs. A. P. Mayhew
Mrs. J. C. Davis
Mrs. E. L. Smith
Mrs. F. E. Morse
Mrs. Frank LeBar
Miss Mary Voros
Mrs. S. A. Cutts
Gilbert Stauffer

THE CHURCH COUNCIL MEMBERS

are the Trustees, the Stewards and others whose names precede and the following elected members:

Oscar Adams	Walter Holman
Miss J. L. Baldwin	Mrs. H. J. Kohler
Leslie Bird	Mr. Fred Lyon
Mrs. I. C. Brown	Mrs. A. S. McNear
Albert C. Brown	E. H. Melhuish
Mrs. J. C. Carr	Mrs. G. R. Munroe
Mrs. Clara Cartwright	Mrs. Minnie Munroe
William Cole	Miss Elizabeth McWhoold
Mrs. A. H. Coolidge	Miss Thelma Ordell
Edgar Clayton	Mrs. Ernestine Smith
Mrs. M. S. Daniels	Mrs. Violet Smith
Mrs. William T. Decker	Merle Smith
Herbert F. Graper	R. M. Sutphen
Mrs. Herbert F. Graper	Wm. Spratt
Miss F. M. Harden	G. M. Walter
Mrs. R. F. Hetherington	J. W. White

Morris S. Daniels, Chairman
Irving C. Brown, Vice-Chairman
Mrs. E. M. Smith, Secretary
Alex S. McNear, Treasurer

DEPARTMENT OF SPIRITUAL WORK
The Minister, Directing

COMMITTEES

I—PUBLIC AND SPECIAL SERVICES

E. S. MacNabb, Chairman	Arthur Johnson
J. C. Carr	A. S. McNear
C. T. Dickerson	H. D. Selleck
D. H. Herflicker	R. M. Sutphen

II—PULPIT SUPPLY

William Talbot, Chairman	E. H. Hagaman
S. A. Cutts	H. Kramer
	G. R. Munroe

III—STEWARDSHIP AND LIFE SERVICE

W. K. Megill, Chairman	William T. Decker
E. A. Abbott	Charles Henderson
Herbert Brooks	Mrs. H. J. Kohler
Mrs. S. A. Cutts	W. J. Krist

Fred Walker

IV—MUSIC

W. B. Burgyes, Chairman	E. H. Longton
J. L. Forker	Miss Elizabeth McWhoold
	Mrs. Minnie Munroe

V—USHERS

Fred Lyon, Chairman	Walter Holman
Leslie Bird	M. C. King
B. C. Case	H. H. Lee
Edgar Clayton	E. H. Melhuish
J. Leslie Ewing	Ernest Sloat

VI—PUBLICITY

S. G. Biddle, Chairman	H. Kramer
A. S. Cole	E. H. Melhuish
C. T. Dickerson	G. R. Munroe
	Mrs. Ernestine Smith

HISTORY OF THE ROSEVILLE CHURCH

VII—FRATERNITY

J. C. Carr, Chairman	D. H. Herflicker
W. J. Bennett	M. C. King
S. G. Biddle	Mrs. H. J. Kohler
Charles Derrick	Mrs. A. P. Mayhew
F. E. Morse	

VIII—CHURCH VISITATION

F. E. Morse, Chairman	Mrs. H. J. Kohler
Mrs. S. A. Cutts	Mrs. A. P. Mayhew
Mrs. J. C. Davis	Mrs. Emma L. Smith
C. T. Dickerson	Merle Smith

G. M. Walter

IX—CHURCH MEMBERSHIP AND RECORDS

J. B. Banister, Chairman	Mrs. A. C. Coolidge
I. C. Brown	B. F. Edsall
Herbert Brooks	Mrs. H. C. Graper
Mrs. C. Cartwright	Miss Mary Voros

DEPARTMENT OF EDUCATION

The Minister, Director

ADVISORY COMMITTEE:

J. M. Wills
W. T. Decker
A. S. McNear

COMMITTEES

I—CHURCH SCHOOL

J. M. Wills, Chairman	Mrs. H. F. Graper
Mrs. W. H. Brett	Mrs. A. S. McNear
Mrs. I. C. Brown	Mrs. G. R. Munroe
Herbert Brooks	R. M. Osmun
Charles Derrick	H. D. Selleck
J. L. Forker	Mrs. Gilbert Stauffer
Fred Frost	J. W. White

II—WEEK-DAY SCHOOL

William Talbot, Chairman	M. L. Barr
Miss Josephine Baldwin	H. Stauffer
Joseph Walsh	

III—DAILY VACATION BIBLE SCHOOL

M. L. Barr, Chairman	W. J. Krist
Mrs. I. C. Brown	Mrs. A. S. McNear
William T. Decker	Miss Thelma Ordell
H. Stauffer	

IV—TEACHER TRAINING

William T. Decker, Chairman	Mrs. G. R. Munroe
Miss Josephine Baldwin	Miss Thelma Ordell
Herbert Brooks	Gilbert Stauffer

V—DISCUSSION GROUPS

Charles Derrick, Chairman	W. J. Krist
Albert Brown	W. F. McNear
Mrs. Clara Cartwright	Raymond Sloat
E. G. Ferreira	Miss Violet Smith
Miss Mary Voros	

VI—HIGHER EDUCATION

G. R. Munroe, Chairman	Mrs. M. S. Daniels
J. B. Banister	Herbert F. Graper
M. L. Barr	Raymond Sloat
Mrs. I. C. Brown	Gilbert Stauffer
Joseph R. Walsh	

VII—CHURCH SCHOOL ORGANIZATIONS

William Talbot, Chairman	Mrs. H. J. Kohler
Leslie Bird	S. P. Scott
Charles Derrick	Miss Mary Voros
Charles Henderson	J. M. Wills

VIII—OTHER EDUCATIONAL AGENCIES

H. H. Lee, Chairman	B. C. Case
Herbert Brooks	George Schiffmayer
William Spratt	

DEPARTMENT OF WELFARE

G. ROWLAND MUNROE, Director

COMMITTEES

I—CIVIC SERVICE

G. R. Munroe, Chairman	W. S. Ketcham
J. C. Carr	Mrs. F. E. Morse
Mrs. S. A. Cutts	Raymond Sloat

II—COMMUNION AND LOAN FUND

G. A. Wesson, Chairman	Mrs. J. C. Carr
I. C. Brown	Mrs. S. A. Cutts
W. K. Megill	

III—SOCIAL AND RECREATIONAL LIFE

Mrs. William T. Decker, Chairman	Charles Henderson
Leslie Bird	E. S. King
Edgar Clayton	Thelma Ordell

DEPARTMENT OF MISSIONS

MRS. ALEX. S. McNEAR, Directing

ORGANIZATIONS:

Woman's Foreign Missionary Society
 Co-operative Society.
 Standard Bearers.

* * * *

Woman's Home Missionary Society
 Utility Circle
 Other Missionary Agencies.

DEPARTMENT OF BUSINESS MANAGEMENT

M. S. DANIELS, Director

COMMITTEES

I—STATE OF THE CHURCH

M. S. Daniels, Chairman	Mrs. A. P. Mayhew
I. C. Brown	A. S. McNear
Charles Derrick	William Talbot

J. M. Wills

II—BENEVOLENCES

A. S. McNear, Chairman	Mrs. J. C. Davis
Oscar Adams	Mrs. F. E. Morse
Mrs. Emma L. Smith	

III—FINANCES

J. B. Banister, Chairman	E. H. Longton
J. C. Carr	A. S. McNear
C. T. Dickerson	F. E. Morse
H. H. Lee	G. R. Munroe
	G. A. Wesson

IV—STAFF

P. T. Wood, Chairman	Charles Derrick
I. C. Brown	A. S. McNear
	Mrs. G. R. Munroe

V—ANNIVERSARY

William Talbot, Chairman	B. F. Edsall
J. B. Banister	Arthur Johnson
M. S. Daniels	H. Stauffer

VI—AUDITING AND ACCOUNTS

P. T. Wood, Chairman	J. C. Carr
W. B. Burgyes	E. S. King

HEADS OF ORGANIZATIONS

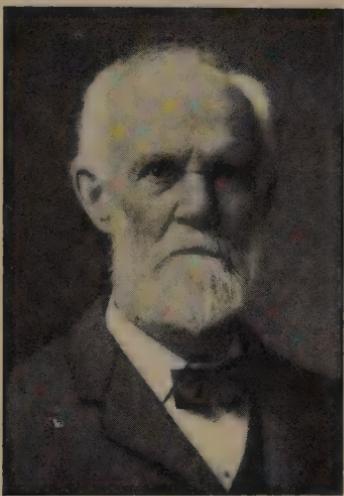
President Board of Trustees and Church Council	Morris S. Daniels
Church Treasurer	Alex. S. McNear
Superintendent Church School	John M. Wills
President Woman's Association	Mrs. A. P. Mayhew
President Woman's Foreign Missionary Society	Mrs. J. C. Davis
President Woman's Home Missionary Society	Mrs. F. E. Morse
President Utility Circle	Miss Bertha Seguine
President Cooperative Missionary Society	Mrs. Emma Smith
President Mothers' Club	Mrs. S. A. Cutts
President Men's Brotherhood	William S. Ketcham
President Friendship Circle	Gilbert C. Stauffer
President Standard Bearers	Miss Mary Voris
Scout Master Boy Scouts	Matthew C. King
Captain Girl Scouts	Mrs. Evelyn McTague

We regret that it has been found impossible to tabulate a list of the Stewards or Class Leaders, but the following is a list of the

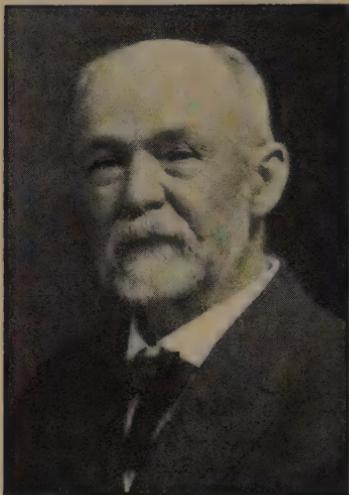
TRUSTEES

OF THE CHURCH IN CHRONOLOGICAL ORDER, TOGETHER WITH THE NUMBER OF YEARS OF SERVICE. THIS IS AT LEAST APPROXIMATELY ACCURATE

NAMES	PERIOD OF SERVICE	TIME OF SERVICE
William Conger.	3	1857-1863-4
W. J. Maynard.	1	1857
John Stites.	1	1857
John Peck.	1	1857
Gilbert Wilson.	1	1857
Huntington		
Sipp		
Conkling		
Ira A. Brown.	7	1863-4-1871-2-4-5-6
Frances D. Moore.	2	1863-4
Stephen M. Peck.	2	1863-4
R. F. Birdsall.	2	1863-4
Joshua Conkling.	3	1865-6-7
John W. Simonson.	1	1865
Thomas B. Woodland.	4	1865-68
Joseph O. Sipp.	6	1865-70
Caleb Perry.	1	1865
J. N. Crane.	1	1866
William Jeffreys.	1	1866
W. Stone.	4	1867-8-9-1872
N. Greenwood.	2	1867-1868
T. J. Schenck.	1	1868
N. C. Ball.	5	1868-72
A. L. Clark.	3	1868-69-70
Richard Vanderhoof.	3	1868-69-70
S. N. Thomas.	3	1869-71
Thomas Lynch.	1	1869
George Hunt.	1	1870
E. W. Trowbridge.	3	1870-1-1877
William S. Brown.	15	1871-1886
Stephen F. Simonson.	3	1871-2-1874
David Collins.	3	1871-2-1874
Abijah Pell.	1	1872
Augustus Scarlett.	28	1874-1901
Isaiah C. Wolfe.	11	1874-1884
George Ougheltre.	1	1874
Oliver Drake.	6	1875-1880
Morris Culberson.	1	1875
John D. Mitchell.	4	1875-77-1886
William Negus.	1	1876
Charles E. Hill.	9	1877-1885
John I. Dashiel.	3	1878-80
Conover.	1	1878
Henry Harrison.	1	1879
I. N. Van Arnam.	1	1880
Theo. Conger.	26	1881-1906
R. J. Carey.	19	1881-1900
S. B. Miller.	17	1881-1897
James A. Smith.	4	1885-1888
William Fairlie.	29	1885-1913
James A. Banister.	8	1885-1892
Davis Garher.	14	1887-1900



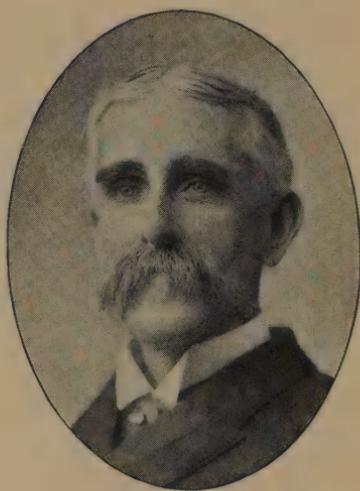
AUGUSTUS SCARLETT
1874-1910



SMITH D. MILLER
1881-1897



CHARLES H. PELL
1903-1905



THEODORE CONGER
1881-1906

NAMES	PERIOD OF SERVICE	TIME OF SERVICE
A. L. De Groff.....	29	1887-1914
Thomas E. Lambley.....	1	1889
Benjamin F. Edsall.....	36	1890-1921 1923-1927
Horatio M. Van Sant.....	13	1893-1896 1909-1914
Morris S. Daniels.....	29	1897-1911 1914-1927
J. F. Thompson.....	1	1897
Franklin Day.....	2	1899-1900
Peter T. Wood.....	29	1899-1927
Charles H. Pell.....	3	1903-5
William J. Banister.....	11	1903-1913
R. S. Gage.....	4	1905-1908
Laban W. Dennis.....	2	1906-7
G. R. Munroe.....	6	1909-1914
Elwood S. McNabb.....	20	1908-1927
Alex. S. McNear.....	10	1909-1912 1922-27
Irving C. Brown.....	13	1915-1927
Oliver E. Harden.....	5	1911-1915
William Talbot.....	14	1914-1927
Fred G. Higby.....	8	1915-22
Robert Drummond.....	6	1916-1921
William Jancovius.....	6	1916-1921
J. B. Banister.....	6	1922-1927
Edward S. King.....	5	1923-27

Elections were held annually, at first for a one-year term, later for three years. Of course death and change of residence while in office accounts for many of the changes in the personnel of the Board of Trustees.

USHERS

For many years the trustees acted as ushers but in the ministry of Dr. Diefendorf it was deemed wise to appoint others as ushers and since then there has been a regularly organized group of ushers who have rendered faithful service to the church.

The list of those now serving is as follows:

Walter Holman
Matthew King
Ernest Sloat
Clinton Megill
Ogden Brown

George Catlow
Thomas Stabler
Walter Sibbald
Donald Martenis
Fred W. Lyon

Fred W. Lyon, Chief Usher
Clinton Megill, Assistant

CHAPTER XVI

MISCELLANEOUS

(1) ENDOWMENT FUND

The following is the Plan for the Endowment Fund, Roseville Methodist Episcopal Church:

1. That the Fund be kept by the Board of Trustees of the Church, who shall be Trustees of the Fund, separate and apart from all other funds and be securely invested by the Board on Bond and Mortgage, or in such securities as are approved by the State Law for Savings Institutions; and both principal and interest accumulate until the Fund reaches the sum of Fifty Thousand Dollars. Any draft on the said trust funds, or any transfer of the securities in which the same may be invested, shall be made only upon the signature of the President and Treasurer of the Board of Trustees, and that the said Treasurer furnish a bond in an amount approved by the said Trustees, the cost of which shall be paid out of said Fund.

2. That thereafter the income from the Fund shall be used for the support of the Roseville Methodist Episcopal Church, or if not necessary to be used for that purpose, may be used for the advancement of the Methodist Episcopal Church within the bounds of Newark, as may be directed by a two-thirds vote of the entire Official Board, or any successors thereto, of the Roseville Methodist Episcopal Church.

3. That a separate and permanent record be kept by the Board of Trustees of the Fund and as far as possible of the date and amount of each contribution with the name of the contributor.

4. That annually on the second Sunday of October, the Pastor of the Church at the morning service shall call the attention of the congregation to the existence of the Endowment Fund and ask that Voluntary Contributions thereto be made on the third Sunday in October, and the Trustees of the Church shall prepare and distribute envelopes in which such contributions can be returned, and on which envelopes shall be printed a report of the Fund, and the words, "When you make your Will, remember the Endowment Fund of the Roseville Methodist Episcopal Church," or words of like purport.

5. Any amendment to the provisions of this series of resolutions may be made only by a two-thirds vote of the entire Board or its successor.

The above Plan was adopted at the meeting of the Official Board held May 20, 1908.

The plan was originally presented in connection with the 50th Anniversary of the Sunday School, some money contributed, but was returned to the givers. Later in 1908 the plan was again formally accepted.

For various reasons this fund did not strike the popular fancy either of the officials or members and substantially lay dormant for many years. A gift in the will of Brother Horace M. VanSant of about \$2,000 helped to revive interest and of recent years the importance of this fund has become increasingly apparent and its enhancement has been kept before the people. Brother James B. Banister, chairman of the Church Finance Committee, especially being active in presenting from time to time this subject to the church. The fund now amounts to \$4,200 and the future for it at the present time seems bright.

(2) WORLD WAR RECORD

The membership of the Church did its part in the World War. A list of the men and women of the Church and congregation who served their country in the Great World War follows. It is called the Honor Roll and framed hangs in the front vestibule of our Church.

HONOR ROLL

Abrams, John N.	Fisher, Roland A.
Abrams, William M.	Fisher, Wallace A.
Adams, Arthur V.	FitzGerald, James N.
Applin, William F.	FitzGerald, Eloise D.
Applin, Raymond	
Asche, L. Thomas	George, Clifford W.
Beeks, Herbert S.	George, Leighton
Bentley, David F., Jr.	Goetz, Clarence D.
Bird, Leslie H.	Grew, S. Frank
Bird, LeRoy	Guild, Raymond B.
*Boag, George A.	Gumb, Irving T.
Boag, William W.	Haines, Howard L.
Brown, Frederick	Hall, William H.
*Brown, Oscar	Harden, Ralph L.
Brown, J. Allen	Hasbrouck, Cyrus
Brown, Ogden	Hayward, Clarence R.
Browning, Douglas	Herbert, Percy
Burger, James E.	Hitt, George H.
Campbell, H. Raymond	Holman, Russell W.
Carter, Charles L.	Hulbert, Edward
Congleton, Harold N.	Hulmes, Gerald H.
Conway, Eugene T.	Jones, Edwin S.
Cook, Clarence	Keller, Albert A.
Cowan, Arthur C.	Kempf, Spencer E.
Cox, H. Lloyd	Kilpatrick, Franklin J.
Cregar, Clarence F.	Kohler, John P.
Cregar, Robert M.	Labaugh, W. Irwin
Cutts, Alfred L.	Lacey, Raymond F.
Cyphers, Alpheus	Lawson, Frank
Daniels, Morris S., Jr.	Leonard, Stanley H.
DeBevoise, Herbert R.	Lewis, Harold L.
DeBevoise, C. Richmond	Lindeburg, Alfred
DeBow, Abram H.	Loomis, Bruce G.
DeCamp, William H.	*Loomis, Dwight A.
DeGroot, Fred W.	Loomis, Howard M.
Drake, Charles L.	Longton, William C.
Dunkell, Glen J.	Lorden, Edward
Edsall, Jessie Y.	Maccubbin, Robert
Ewing, J. Leslie	MacEvoy, Elizabeth
Farrington, Russell, A.	MacEvoy, Warren J.
Fenwick, Fred. G.	MacKenzie, Robert L.
Fenwick, William C.	Manger, Frederick J.
Ferreira, Ellsworth G.	Martin, T. Waldo
Field, Lewis H.	McNear, Alex. S.
Fielding, Franklin B.	Merrell, W. Leslie
Fisher, Harry E.	Merz, Harold O.
	Messer, John

* Died in the Service.

Molten, Lawrence	Sonnenburg, Anton H.
Munroe, G. Rowland	Stauffer, Fred B.
Noe, James T.	Stauffer, Gilbert C.
Olmsted, Arthur D.	Sumner, Robert S.
Pell, Thorold W.	Talbot, Walter R.
Ransley, John W.	Thomson, Leonard L.
Rathjen, Henry L.	Thompson, Elmer T.
Redman, Walter H.	Titley, Ralph H.
Robinson, Edwin M., Sr.	Titus, Allen
Robinson, Edwin M., Jr.	Titus, Earle O.
Rose, David W.	Thorn, Allen H.
*Sayre, Albert	Turton, Clarence
Schultz, John A.	Turton, Miss Grace
Segrell, Edward J.	Vanderbilt, Leslie L.
Shyers, Ralph F.	VanDerveer, Ernest
Shawger, W. Norman	VanSant, Robert M.
Sibbald, Walter M.	VanValen, Malcolm
Slover, Edwin A.	Van Winkle, Raymond S.
Smith, Edward W.	West, Edwin S.
Snell, Malcolm T.	Whitlock, Philip E.
Sofeld, David B.	Wilkins, Edwin C.
	Wolf, Raymond

*Died in the service.

A bronze tablet erected in honor of these men and women is in the front of our Church Auditorium, the inscription thereon being as follows:

1914—1919

IN MEMORIAM

This Tablet commemorates the patriotism of the one hundred thirty-four sons and daughters of this Church who responded to their country's call in The Great War. In the hour of world need, they laid their all on the altar of human liberty and went with steadfast courage to meet privation, suffering and death. Those who returned and those who made the supreme sacrifice have given to their own and future generations an example of loyal service, willing sacrifice and heroic achievement.

ROSEVILLE METHODIST EPISCOPAL CHURCH

MCMXX

Services in connection with the unveiling of this tablet were held in the Church on Sunday, May 29th, 1921, at which service Bishop Luther B. Wilson was present and preached the sermon and made the Response on the presentation of the Tablet to the Church.

The occasion was a memorable one. Besides this the church members subscribed largely to the Liberty Loans, making one large subscription for the final payment of the debt of the Church entirely in Liberty Bonds.

(3) SEVENTIETH ANNIVERSARY COMMITTEE

Dr. William Talbot, Chairman

FINANCE

James B. Banister
Alexander S. McNear

MUSIC

William B. Burgyes
William T. Decker

DECORATION

Ellsworth G. Ferreira

PUBLICITY AND PRESS

J. Clarence Carr
Irving C. Brown
Fred Dodge

SUPPER, SOCIAL AND RECEPTION

Mrs. A. P. Mayhew
Mrs. G. Rowland Munroe
Mrs. William Fairlie
Mrs. Charles H. Pell
Mrs. S. A. Cutts

PROGRAM

Benjamin F. Edsall
William Talbot
G. Rowland Munroe

PROGRAM—YOUNG PEOPLE'S NIGHT

Charles Derrick
Miss Mary Voros
Miss Alice Clayton
Miss Ethel Auch
Donald Martinis
W. Fairlie McNear

On Sunday, October 16, Rev. John M. Versteeg will preach. Two minute men will speak from September 18 at each service. On Tuesday evening, October 18, there will be a Home Coming to which all former living members are invited. A supper will be served, at which former pastors will speak. There will be a reception to guests.

Friday evening will be known as Young People's Evening. There will be a program appropriate to the occasion. Rev. Halford E. Luccock will be the speaker of the evening.

Rev. Dorr F. Diefendorf, D.D., will preach on Sunday morning, October 23. The speaker of the evening will be Mabel Walker Willebrandt, Assistant Attorney General of the United States, of Washington, D. C. There will be special music at both services on this day.

(4) FINAL WORDS

We have read Lytton Strachey's Eminent Historians, in which it is asserted that ignorance is the first requisite in the writing of History. Perhaps we may therefore hope to qualify as historians.

In conclusion—You ask why write this history? We answer: In part, to preserve the precious memories of the past, ere they be forgotten; in part, to stimulate others, especially the young, by the example of those gone before.

We wish to state that we fully recognize that much of the real work of the Church always has been, and is being, done by a large body of faithful and prayerful men and women not named in this book, and that this unnamed multitude really make the Church.

We wish to thank the many who have helped in the production of this History. It is impossible to mention all such, but so outstanding has been the aid given by one person we feel the name must not be omitted—Florence M. Harden.

With what have we been forcibly impressed as we have written this book and you as you have read its pages? With this, with the deep earnestness of those who have engaged in the work of our Church in the seventy years of its history, especially in the earlier days—pastors and people. They spared not themselves, they labored diligently, enthusiastically, with sacrifice both of time and money, they literally lived for the Church with a passion for the souls of men.

How shall it be with us, and with you who follow us, on whom their "mantle" falls as members of our Roseville Church?

May it never be written to us as to the Laodiceans:

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."

"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 3: 15-16.

"What excuse could possibly be given for the failure to be in earnest, for the lack of a genuine enthusiasm, for a cold indifferent heart which knows no master passion for the greatest cause under heaven?"

May God help all the members of our Roseville Church now and at all times in the future to prove by their lives that it cannot be truthfully said of them that they are not in earnest in their profession to be followers of Christ.

Let the pledge given on uniting with our Church have a specially compelling force, a call, because of the history of our Church, to earnestness. May all the people see in our Church such "a mighty enthusiasm

that they cannot deny that we have a master-passion for Christ and His Church."

M. S. DANIELS.

BENJAMIN F. EDSELL.

When creating the committee on Church History, the Council named M. S. Daniels and Benjamin F. Edsall the committee. For that reason only does my name appear first in this book. In justice to my colleague—and unknown to him—I feel obliged to record here that only by the indefatigable efforts of Mr. Edsall has this work been brought to a successful conclusion.

Mr. Edsall was the first president of the Laymen's Association of the Newark Conference, is and has been for several years president of the Centenary Fund and Preachers' Aid Society of the Newark Annual Conference. He has been twice a member of the General Conference besides sitting in the General Conference of 1904 as an alternate.

Since joining our Roseville church in 1885, Mr. Edsall has been active in many ways—as class leader, steward, Sunday-school superintendent and for thirty-six years has been a trustee—which is the record in our church.

M. S. DANIELS.

(5) MEMBERSHIP ROLL AS OF JUNE 1, 1927
ROSEVILLE METHODIST EPISCOPAL CHURCH

The right hand column shows date of admission to our church membership. We will not write here the names of those for the longest period members of our church, we believe it will be of more interest and benefit to allow each reader to search for such names.

B.C. stands for By Certificate.

C.F. stands for Confession of Faith.

F.P. stands for From Probation.

Abbott, Mr. and Mrs. Edwin A.	B.C. 6: 3: 23
Abbott, Miss Mary B.	B.C. 10: 3: 09
Ackerman, Mr. and Mrs. Garrett J.	B.C. 4: 16: 22
Adams, Mr. Arthur V.	C.F. 5: 7: 22
Adams, Mr. and Mrs. Oscar F.	B.C. 4: 1: 23
Adams, Miss Elizabeth	F.P. 4: 12: 25
Albee, Mrs. Mary D.	B.C. 10: 1: 22
Allen, Mr. and Mrs. Jacob S.	B.C. 2: 2: 08
Allen, Miss Cornelia M.	F.P. 11: 3: 07
Allen, Mrs. Nellie C.	B.C. 7: 1: 23
Alston, Miss Grace I.	B.C. 9: 5: 05
Ammerman, Miss Mildred	B.C. 2: 1: 25
Anderson, Mr. Alfred	B.C. 4: 16: 22
Anderson, Mrs. Eva	Prob. 8: 14: 98
Anderson, Mr. Gilbert	F.P. 3: 27: 21
Anderson, Miss Adeline	F.P. 3: 27: 21
Apgar, Mrs. Annie K.	Prob. 4: 17: 87
Arndt, Miss Elizabeth K.	B.C. 6: 7: 91
Arndt, Miss Emily W.	B.C. 6: 7: 91
Asche, Dr. and Mrs. L. Thomas	F.P. 11: 7: 09—F.P. 10: 2: 04
Ashjian, Mr. and Mrs. John	C.F. 6: 6: 15
Ashley, Mr. and Mrs. Richard	B.C. 2: 6: 87—F.P. 9: 12: 86
Atherton, Miss Mary E.	B.C. 3: 14: 20
Auch, Mrs. Margaret	B.C. 1: 2: 21
Auch, Miss Ethel	F.P. 6: 15: 19
Autenrieth, Mrs. Elsie V.	B.C. 4: 1: 23
Avery, Mr. and Mrs. Harry J.	B.C. 5: 6: 23
Babbitt, Mrs. Eva V.	B.C. 12: 3: 22
Bacron, Mr. and Mrs. Arthur P.	B.C. 6: 1: 24
Bacron, Miss Alice	B.C. 6: 1: 24
Baglin, Mrs. May E.	C.F. 4: 12: 25
Baglin, Harold E.	F.P. 4: 12: 25
Baglin, Marjorie A.	F.P. 4: 12: 25
Baker, Mr. John L.	B.C. 4: 20: 24
Baker, Miss Edith	F.P. 4: 16: 22
Baldwin, Miss Ada	B.C. 10: 6: 01
Baldwin, Miss Josephine L.	B.C. 7: 11: 15
Baldwin, Mrs. Maud V.	F.P. 1: 4: 03
Banister, Mr. and Mrs. James B.	B.C. 5: 1: 81—B.C. 11: 7: 90
Barker, Mrs. Alvina	F.P. 6: 7: 14
Barnes, Mrs. Estelle T.	B.C. 6: 4: 16
Barnes, Miss Mary E.	F.P. 3: 7: 15
Barnett, Miss Margaret	B.C. 12: 2: 17
Barr, Mr. and Mrs. Morris L.	B.C. 10: 2: 10
Barr, Miss Mary Margaret	F.P. 2: 3: 18
Barton, Mrs. Helen R.	
Bartow, Miss Nellie P.	B.C. 11: 1: 25

Bates, Mrs. Mabel, Misses Irma, Dorothea, Lydia, Beulah.....	B.C. 6: 5: 27
Beck, Mrs. Mae.....	B.C. 6: 2: 12
Beck, Miss Bernice M.....	F.P. 12: 3: 16
Beck, Mr. and Mrs. Alvah V.....	B.C. 4: 17: 27
Becker, Miss Gertrude M.....	B.C. 5: 3: 14
Becker, Mrs. Helen D.....	F.P. 6: 10: 17
Beckhorn, Mrs. Corinne I.....	C.F. 4: 20: 19
Beckhorn, Mrs. Stella.....	B.C. 7: 1: 23
Bedford, Mr. and Mrs. Edward E.....	B.C. 12: 6: 25
Beegle, Mrs. Elizabeth.....	B.C. 10: 2: 21
Begley, Mrs. Marion V.....	B.C. 3: 1: 25
Behring, Miss Esther.....	C.F. 3: 5: 22
Bell, Miss Mildred C.....	B.C. 4: 12: 25
Bell, Miss Rita.....	B.C. 4: 12: 25
Bello, Mrs. Mary A.....	Prob. 7: 4: 86
Bennett, Mrs. Sarah.....	C.F. 7: 7: 12—Prob. 8: 14: 98
Bennett, Mr. and Mrs. Wilbur J.....	F.P. 4: 6: 19
Bennett, Mr. Sanford.....	B.C. 12: 5: 09
Benson, Miss Martha P.....	B.C. 4: 1: 23
Bertsch, Miss Lizzie.....	C.F. 12: 5: 20
Biddle, Mr. and Mrs. Samuel G.....	B.C. 12: 2: 17
Bingenheimer, Mr. and Mrs. Wm.....	F.P. 6: 15: 19
Bingenheimer, Mr. William A.....	B.C. 10: 6: 95
Bird, Mrs. Ida L.....	C.F. 3: 31: 18
Bird, Mr. Leslie H.....	C.F. 3: 31: 18
Bird, Mr. Homer.....	B.C. 4: 4: 26
Bird, Mr. and Mrs. Justin.....	F.P. 3: 1: 14—B.C. 4: 17: 27
Bird, Mr. and Mrs. LeRoy.....	B.C. 1: 6: 24
Bird, Mrs. Minnie F.....	F.P. 3: 27: 21
Birdsall, Miss Eva G.....	C.F. 12: 3: 22
Bitter, Mrs. Josephine.....	B.C. 2: 6: 98
Blair, Mrs. Emma M.....	B.C. 1: 6: 24
Blanchard, Mrs. Harriet O.....	F.P. 7: 4: 09
Blatherwick, Mr. and Mrs. J. George.....	B.C. 10: 2: 21
Blazure, Mr. and Mrs. Chas. W.....	C.F. 4: 12: 25
Blazure, Mr. C. Allen.....	B.C. 12: 7: 19
Blessing, Mr. and Mrs. David L.....	B.C. 12: 4: 21
Blumstein, Mrs. Agnes.....	B.C. 11: 1: 14
Bodamer, Mrs. Olive F.....	F.P. 11: 7: 15
Boerner, Mr. Edward M.....	B.C. 1: 3: 26
Bohler, Miss Elizabeth M.....	F.P. 6: 7: 25
Bolden, Edward J.....	B.C. 3: 3: 95
Bond, Mrs. Albina R.....	F.P. 2: 3: 01
Bond, Miss Emma.....	F.P. 1: 5: 08
Bond, Mrs. Emma L.....	Prob. 6: 9: 85
Bonnell, Mrs. Elizabeth M., Miss Cora B.....	B.C. 4: 20: 24
Boss, Mr. and Mrs. Arthur.....	B.C. 3: 31: 18
Bowles, Mrs. Mary M.....	B.C. 1: 2: 16
Bowman, Mrs. Bertha B.....	B.C. 3: 6: 21
Boyd, Mrs. Jessie E.....	B.C. 6: 1: 24
Boyer, Mr. and Mrs. Chas. A.....	B.C. 3: 27: 21
Brand, Mrs. Sadie Z.....	B.C. 6: 4: 11
Brandow, Miss Carrie.....	B.C. 12: 4: 21
Branigan, Mr. and Mrs. Edwin.....	F.P. 4: 16: 22
Branigan, Edwin B.....	F.P. 3: 27: 21
Breitsprecher, Miss Helen.....	B.C. 3: 3: 19
Brent, Miss Myrtle.....	B.C. 6: 7: 14
Brett, Mrs. Anna E.....	C.F. 4: 16: 22
Brewster, Mr. Wm. H.....	B.C. 12: 19: 26
Brice, Miss Belle.....	B.C. 6: 4: 21
Brintzinghoffer, Mrs. Lillian.....	B.C. 6: 4: 21
Brintzinghoffer, Miss Elsie M.....	B.C. 6: 4: 21

Brintzinghoffer, Miss C. Irma.....	B.C. 6: 4: 21
Brock, Mr. and Mrs. Albert A.....	C.F. 2: 7: 26
Brooks, Miss Constance.....	F.P. 3: 1: 14
Brooks, Mrs. Minnie.....	B.C. 3: 31: 18
Brooks, Mr. Robert.....	B.C. 3: 31: 18
Brooks, Mr. Herbert.....	B.C. 3: 31: 18
Brooks, Mrs. Minnie M.....	B.C. 6: 5: 04
Brown, Mr. and Mrs. Fred'k. O.....	C.F. 4: 16: 22
Brown, Mr. Ogden.....	F.P. 11: 2: 13
Brown, Mr. Stanley.....	F.P. 6: 13: 20
Brown, Mr. Fred H.....	C.F. 7: 14: 18
Brown, Mr. and Mrs. Irving C.....	B.C. 1: 4: 80—B.C. 2: 28: 89
Brown, Mr. Albert C.....	F.P. 11: 1: 14
Brown, Mrs. Katherine C.....	C.F. 5: 5: 18
Brown, Mrs. Nathalie.....	B.C. 6: 5: 10
Brown, Miss Ruth.....	F.P. 4: 12: 25
Browne, Mr. Sidney A.....	C.F. 4: 12: 25
Browning, Mrs. Camilla P.....	B.C. 3: 3: 01
Browning, Mr. Douglass.....	F.P. 3: 1: 14
Bruns, Mrs. Florence K.....	F.P. 3: 1: 14
Buchman, Mr. and Mrs. Chas. F.....	B.C. 3: 31: 18
Buckley, Mr. and Mrs. Fred.....	B.C. 4: 12: 25
Bunn, Mrs. Mabel H.....	B.C. 2: 4: 17
Bunn, Mr. Dudley S.....	F.P. 6: 9: 18
Bunn, Mr. H. Sherman.....	F.P. 6: 9: 18
Burbank, Mr. and Mrs. Chas. D.....	B.C. 11: 3: 12
Burford, Mr. and Mrs. Jackson H.....	C.F. 1: 5: 19—F.P. 10: 2: 10
Burgyes, Miss Edith.....	B.C. 1: 4: 80
Burgyes, Mr. and Mrs. Wm. B.....	F.P. 7: 4: 86—B.C. 12: 6: 03
Burgyes, Miss Jeannette.....	F.P. 3: 7: 21
Burnett, Mrs. Mabel.....	C.F. 3: 31: 18
Burton, Miss Orre L.....	B.C. 2: 2: 13
Burton, Miss Ruth S.....	B.C. 2: 2: 13
Burtt, Miss Emma.....	
Butler, Mrs. Mary E.....	B.C. 2: 4: 23
Butler, Miss Frances M.....	B.C. 2: 4: 23
Byrnes, Mr. and Mrs. Henry.....	11: 7: 20
 Cafferty, Miss Grace.....	B.C. 1: 3: 26
Calame, Mr. and Mrs. Wm. E.....	F.P. 11: 7: 09—B.C. 7: 3: 87
Cameron, Mr. Duncan.....	F.P. 4: 6: 19
Cane, Mrs. Sue.....	C.F. 2: 1: 25
Capps, Mrs. Florence V.....	B.C. 11: 7: 20
Carhart, Mrs. Sarah E.....	C.F. 4: 17: 27
Carhart, Mr. Samuel.....	F.P. 3: 4: 17
Carhart, Mr. Ellis.....	F.P. 4: 16: 22
Carhart, Alvin.....	F.P. 4: 16: 22
Carhart, Kenneth.....	F.P. 6: 7: 25
Carhart, Anna M.....	F.P. 4: 17: 27
Carnie, Mr. and Mrs. Joseph.....	B.C. 10: 3: 26
Carr, Mr. and Mrs. J. Clarence.....	B.C. 11: 1: 14—B.C. 3: 4: 23
Carter, Mr. Chas. S.....	B.C. 6: 1: 19
Carter, Mrs. Elizabeth.....	F.P. 12: 11: 98
Carter, Mr. Chas. L.....	F.P. 3: 7: 15
Cartwright, Mrs. Clara.....	F.P. 8: 14: 98
Case, Mr. and Mrs. Benj. C.....	C.F. 6: 5: 20
Case, J. Stuart.....	B.C. 3: 29: 07—F.P. 4: 1: 23
Catlow, Mr. George.....	C.F. 7: 6: 24
Chappell, Mrs. Anna B.....	B.C. 12: 19: 26
Chase, Mrs. Helen.....	F.P. 3: 27: 21
Cheney, Mrs. A. Mildred.....	
Chew, Mr. George W.....	B.C. 7: 3: 05
Christian, Mr. and Mrs. George B.....	C.F. 3: 7: 21—F.P. 10: 2: 04

Clawson, Mrs. Almeda	B.C. 4: 23: 16
Clayton, Edgar	F.P. 3: 14: 20
Clayton, Raymond	F.P. 3: 27: 21
Clayton, Alice	F.P. 3: 27: 21
Clift, Mr. and Mrs. Wm. C.	B.C. 2: 4: 23
Clift, C. Knight	F.P. 4: 1: 23
Clinton, Mrs. Emma	B.C. 1: 4: 85
Clotworthy, Mr. and Mrs. Chas.	B.C. 4: 20: 19
Clotworthy, Mary Esther	F.P. 4: 17: 27
Cobert, Miss Edith S.	C.F. 4: 17: 27
Codington, Mr. and Mrs. Chas. H.	F.P. 12: 6: 08
Coeyman, Mrs. Lillian I.	B.C. 5: 2: 20
Cogger, Mrs. Henrietta	B.C. 7: 1: 94
Cole, Mr. A. Stanley	B.C. 5: 4: 02
Cole, Mr. and Mrs. Wm. M.	F.P. 11: 1: 03—F.P. 5: 4: 13
Collard, Miss Grace	B.C. 5: 2: 97
Coller, Mrs. Rose	B.C. 12: 1: 12
Collyer, Mr. Frank K.	F.P. 11: 5: 11
Condit, Mr. and Mrs. Spencer	B.C. 4: 17: 27—F.P. 3: 1: 14
Coney, Mr. Edward A.	F.P. 5: 3: 03
Congleton, Mr. and Mrs. Jerome T.	F.P. 10: 4: 91—B.C. 12: 1: 01
Congleton, Mrs. Mary I.	B.C. 5: 7: 82
Congleton, Miss Lulu	F.P. 11: 1: 91
Congleton, Miss Laura	F.P. 9: 4: 08
Congleton, Mr. Harold	F.P. 2: 26: 11
Conklin, Jack	F.P. 4: 20: 24
Conklin, Mr. and Mrs. James	F.P. 11: 5: 05—C.F. 10: 7: 23
Conrad, Mr. and Mrs. Albert L.	B.C. 11: 7: 26
Cook, Mrs. Anna	B.C. 7: 2: 11
Cook, Mr. Merle	F.P. 3: 7: 15
Cook, Miss Dorothy	F.P. 6: 15: 19
Cook, Dr. and Mrs. Clarence	F.P. 10: 7: 06—C.F. 11: 7: 20
Cook, Mrs. Etta M.	B.C. 12: 1: 07
Cook, Mrs. Josephine	B.C. 4: 7: 87
Cook, Miss Ethel	F.P. 5: 7: 11
Cook, Mr. and Mrs. G. Dallas	C.F. 11: 7: 20—F.P. 1: 5: 08
Cooke, Miss Jane	F.P. 10: 6: 01
Cooke, Miss Eliza	F.P. 10: 6: 01
Cooke, Miss Hannah	F.P. 10: 6: 01
Coolidge, Mrs. Alice H.	F.P. 11: 7: 09
Cooper, Mr. Clarence	C.F. 2: 6: 16
Cooper, Mrs. Lila D.	F.P. 11: 1: 98
Cooper, Mrs. Lizzie	B.C. 1: 5: 08
Cooper, Miss May	F.P. 10: 6: 07
Cooper, Mrs. Martha	B.C. 4: 6: 17
Cooper, Miss Clara	B.C. 4: 6: 17
Cooper, Mr. Albert	B.C. 4: 6: 17
Cooper, Mr. and Mrs. Thos. N.	B.C. 11: 1: 25
Corcoran, Miss Dorothy P.	C.F. 4: 12: 25
Core, Mrs. Addie	B.C. 4: 4: 26
Core, Miss M. Gertrude	B.C. 4: 4: 26
Cortright, Louise M.	C.F. 12: 19: 26
Cowan, Mrs. Frances E.	F.P. 11: 2: 13
Cox, Mr. and Mrs. Arthur L.	B.C. 12: 4: 21
Coyle, Mrs. Wilhelmina L.	C.F. 12: 2: 23
Cramer, Mrs. Carrie A.	C.F. 4: 4: 26
Crane, Mrs. Kitty H.	F.P. 3: 6: 99
Crawford, John G.	C.F. 4: 17: 27
Cregar, Mr. Robert M.	C.F. 6: 23: 18
Cregar, Mr. and Mrs. Clarence F.	C.F. 4: 4: 15—B.C. 1: 6: 24
Cregar, Mr. and Mrs. Wm. O.	B.C. 11: 1: 08
Cregar, Mr. Harold	C.F. 3: 31: 18
Cregar, Mr. Raymond	F.P. 4: 6: 19

Creveling, Mrs. Clara	B.C. 3: 5: 22
Cronk, Mr. George B.	C.F. 1: 2: 16
Crooks, Mrs. Emma	F.P. 3: 7: 15
Crooks, Mr. Wm.	F.P. 11: 7: 15
Crooks, Miss Helen	F.P. 7: 29: 06
Crotsley, Miss Emma S.	F.P. 7: 29: 06
Crotsley, Miss Lyda P.	F.P. 7: 7: 12
Crouse, Mrs. Lillie	F.P. 11: 1: 14
Crouse, Mr. Earl	B.C. 6: 4: 22
Crowell, Mrs. Anna	B.C. 3: 2: 24
Crowell, Miss Martha	F.P. 11: 3: 07
Crowther, Mrs. Mary E.	C.F. 3: 5: 22
Cruser, Miss Violet M.	B.C. 7: 6: 19
Cueman, Mr. and Mrs. George B.	F.P. 3: 27: 21
Cueman, Miss Elsie M.	F.P. 4: 1: 23
Cueman, George E.	C.F. 10: 5: 19
Culver, Miss Bertha E.	C.F. 7: 1: 23
Cummings, Miss Viola	F.P. 12: 6: 08
Curtis, Miss Maud E.	F.P. 1: 5: 08
Curtis, Mrs. Mabel	F.P. 6: 30: 09
Cutler, Mr. and Mrs. Wm. P.	B.C. 6: 7: 08—F.P. 6: 7: 08
Cutler, Mr. Herbert	F.P. 11: 1: 14
Cutts, Mr. and Mrs. Samuel A.	B.C. 7: 2: 16
Cyphers, Mr. and Mrs. Frank V.	B.C. 8: 1: 97
Cyphers, Mr. Alpheus	F.P. 11: 5: 11
Dalley, Mr. and Mrs. James P.	C.F. 2: 6: 16
Dalley, Miss Gwendolyn	C.F. 2: 6: 16
Dalrymple, Mrs. Hannah I.	B.C. 11: 4: 94
Dalrymple, Miss Anna E.	B.C. 10: 4: 25
Daniels, Mr. and Mrs. Morris S.	B.C. 8: 3: 90
Daniels, Capt. Morris S., Jr.	F.P. 10: 2: 04
Daniels, Mrs. Mary J.	B.C. 10: 5: 19
Daniels, Miss Margaret	B.C. 10: 5: 19
Daniels, Mr. Ruel E.	B.C. 4: 17: 27
Danza, Mrs. Oidna	B.C. 6: 5: 27
Davis, Mr. and Mrs. Chas. I.	B.C. 3: 27: 21
Davis, Miss Olive	F.P. 4: 16: 22
Davis, Miss Victoria	B.C. 3: 27: 21
Davis, Miss Harriet A.	B.C. 4: 12: 25
Davis, Mr. and Mrs. John C.	B.C. 6: 4: 22
Davis, Mr. Walter R.	B.C. 6: 4: 22
Davis, Miss Ruth S.	B.C. 6: 4: 22
Day, Mrs. Edith	C.F. 6: 13: 20
Deacon, Miss Edna	C.F. 4: 23: 16
DeBow, Mrs. Emma	B.C. 7: 1: 23
DeBow, Miss Gladys	B.C. 7: 1: 23
DeCamp, Mrs. Augusta	F.P. 2: 1: 03
Decker, Mr. and Mrs. Wm. T.	F.P. 10: 5: 90—B.C. 11: 6: 10
DeGroff, Mr. and Mrs. Arthur L.	B.C. 7: 6: 79
DeHart, Mr. Harold	F.P. 3: 27: 21
Demarest, Mrs. Florence	10: 2: 10
DeMars, Mr. and Mrs. Theodore E.	C.F. 2: 6: 21—B.C. 2: 6: 21
DeNourie, Mrs. Alva C.	F.P. 12: 6: 08
Dennis, Mr. and Mrs. Chas. R.	B.C. 3: 5: 22
Dennis, Mr. and Mrs. Laban W.	B.C. 6: 6: 80—F.P. 9: 11: 87
Deppert, Miss Carolyn	F.P. 3: 27: 21
DeRonde, Mrs. Helen C.	B.C. 1: 4: 85
Derrick, Mr. and Mrs. Chas. L.	B.C. 11: 4: 23—C.F. 3: 5: 22
DeShazo, Mr. and Mrs. Harry A.	C.F. 7: 6: 24—B.C. 7: 6: 24
Dexter, Mrs. Emma	B.C. 3: 5: 22
Dey, Mrs. Edith	B.C. 1: 2: 21

Dey, Mr. Francis	F.P. 3: 14: 20
Dey, Mr. John	F.P. 3: 27: 21
Dey, Miss Norma	B.C. 3: 2: 24
Dezial, Mr. and Mrs. Alfred	C.F. 2: 5: 22—B.C. 2: 5: 22
Dickerson, Mr. and Mrs. Carroll T.	B.C. 6: 3: 17—B.C. 4: 12: 25
Dickerson, Herbert	F.P. 4: 4: 26
Dickert, Mr. and Mrs. Augustus	B.C. 12: 7: 24
Dickinson, Mr. and Mrs. H. Clifford	C.F. 1: 2: 16—B.C. 6: 6: 15
Dickisson, Miss Mae M.	B.C. 1: 6: 24
Dixon, Mr. and Mrs. Amos F.	B.C. 5: 3: 08
Dodge, Mr. and Mrs. Wm. B.	B.C. 5: 6: 23
Dodge, Mr. Wm. B., Jr.	B.C. 5: 6: 23
Douglas, Mr. and Mrs. John A.	B.C. 2: 5: 22
Douglass, Mr. and Mrs. Wm. A.	B.C. 10: 5: 24
Douglass, Mr. Wm. S.	B.C. 10: 5: 24
Downs, Miss Margaret R.	F.P. 4: 1: 23
Drake, Mr. and Mrs. Chas. H.	C.F. 3: 14: 20
Drake, Miss Hope	F.P. 3: 27: 21
Drake, Mr. and Mrs. Walter	C.F. 11: 2: 24—B.C. 3: 2: 24
Drake, Miss Doris E.	F.P. 4: 20: 24
Draney, Mrs. Ida	B.C. 2: 1: 25
Draney, Miss Ruth	B.C. 2: 1: 25
Draney, Mr. Kenneth	B.C. 2: 1: 25
Drew, Mrs. Margaret	B.C. 10: 4: 91
Drew, Mr. and Mrs. Wm. E.	C.F. 10: 2: 16
Drummond, Miss Adelaide	F.P. —: 85
Drummond, Miss Grace	F.P. 9: 11: 87
Drummond, Miss Emma	F.P. 10: 5: 90
Duffield, Mr. and Mrs. George M.	B.C. 4: 20: 24
Dupont, Mr. and Mrs. Wm.	F.P. 9: 9: 06—B.C. 9: 6: 08
Eagles, Mrs. Fannie M.	B.C. 7: 7: 18
Earl, Mrs. Elizabeth J.	B.C. 12: 4: 21
Earl, Miss Viola L.	C.F. 12: 4: 21
Easton, Mr. Elmer	F.P. 4: 16: 22
Eberhard, Miss Arline	C.F. 4: 8: 17
Eckert, Miss Mabelle V.	F.P. 2: 2: 19
Edgar, Mr. Chas. B.	F.P. 10: 2: 10
Edlund, Mr. Chester	F.P. 11: 1: 14
Edsall, Mr. and Mrs. Benj. F.	B.C. 12: 5: 85
Edsall, Miss Jessie Y.	F.P. 11: 1: 96
Edsall, Mr. and Mrs. Chas. F.	F.P. 11: 1: 06—B.C. 5: 7: 22
Edwards, Mr. Chester R.	B.C. 6: 7: 25
Edwards, Miss Olive J.	B.C. 4: 4: 26
Edwards, Frances	F.P. 4: 17: 27
Edwards, Mrs. Susan C.	B.C. 5: 6: 94
Edwards, Mrs. Helen R.	F.P. 6: 13: 20
Egolf, Mrs. Elsie	B.C. 10: 7: 23
Ellis, Miss Frieda	F.P. 3: 27: 21
Ellis, Hector	F.P. 4: 16: 22
Ellis, Adeline	F.P. 4: 1: 23
Ellor, Mr. and Mrs. Louis A.	B.C. 6: 1: 24
Emde, Mr. C. Bryce	B.C. 1: 3: 26
Emmons, Mr. and Mrs. Harvey N.	C.F. 4: 12: 25
Evans, Mr. Alfred G.	F.P. 4: 6: 19
Evertz, Mrs. Florence G.	C.F. 3: 27: 21
Evertz, Mr. Harry	F.P. 4: 16: 22
Evertz, Miss Alice	F.P. 3: 27: 21
Evertz, Mrs. Sarah	F.P. 7: 7: 89
Evertz, Miss Edna	B.C. 6: 7: 14
Ewing, Mrs. Annie	B.C. 7: 5: 03
Ewing, Mr. A. Lloyd	F.P. 2: 7: 04
Ewing, Mr. and Mrs. J. Leslie	F.P. 10: 2: 10—B.C. 4: 16: 22

Fairchild, Mr. and Mrs. Wilmot K.	C.F. 1: 2: 16—B.C. 1: 2: 16
Fairlie, Mrs. Kate I.	B.C. 5: 5: 95
Fairlie, Miss Jessie	F.P. 6: 14: 85
Fenwick, Mrs. Clara J.	B.C. 12: 5: 20
Ferreira, Mr. and Mrs. Ellsworth G.	F.P. 5: 3: 03—F.P. 5: 7: 11
Ferreira, Mrs. Sadie H.	B.C. 2: 3: 89
Field, Miss Edith	B.C. 6: 4: 22
Field, Mr. Lewis H.	B.C. 12: 1: 12
File, Mrs. Anna A.	B.C. 2: 4: 23
Filipek, Mrs. Jeannette E.	F.P. 12: 7: 19
Finlayson, Mrs. Grace C.	B.C. 7: 2: 16
Fisher, Mrs. Mary A.	B.C. 4: 8: 17
Fitting, Mrs. Kate	F.P. 12: 4: 92
Ford, Mr. Frank	F.P. 12: 11: 98
Ford, Mrs. Hazel A.	B.C. 2: 6: 10
Forker, Mrs. Ella	B.C. 6: 5: 92
Forker, Mr. and Mrs. Jesse L.	F.P. 10: 2: 04—B.C. 1: 7: 17
Forrester, Miss Jeanne	B.C. 1: 7: 23
Forsyth, Mrs. Emily	F.P. 12: 1: 07
Fort, Mr. and Mrs. Chas. A.	B.C. 4: 6: 02
Fort, Miss Elizabeth	F.P. 2: 2: 19
Fort, Mr. Fred W.	F.P. 12: 11: 98
Foskett, Miss Ida M.	B.C. 6: 6: 15
Fowler, Miss Helen E.	F.P. 4: 4: 26
Franck, Mr. and Mrs. August D.	B.C. 2: 4: 23
Franck, Miss Dorothy	C.F. 2: 4: 23
Frank, Mrs. Clara B.	C.F. 4: 12: 25
Frazier, Mr. and Mrs. John	C.F. 2: 6: 21—B.C. 2: 6: 10
Freed, Mr. and Mrs. James S.	B.C. 11: 20: 87
Freeman, Mr. and Mrs. Frank	C.F. 12: 6: 14
Freeman, Miss Lazelle	C.F. 4: 1: 23
Fretz, Mrs. Lorena B.	F.P. 11: 4: 93
Frick, Mr. George F.	C.F. 6: 4: 22
Frome, Mr. and Mrs. Samuel F.	B.C. 5: 2: 97
Frost, Mr. and Mrs. Fred'k V.	B.C. 3: 2: 19
Frost, Mr. Frederick	B.C. 12: 5: 20
Gage, Mrs. Gertrude V.	B.C. 12: 5: 97
Gage, Miss Mary E.	B.C. 3: 1: 08
Gallaway, Mrs. Mary F.	B.C. 6: 3: 06
Gallaway, Miss Elizabeth	B.C. 6: 3: 06
Galvin, Mrs. Mabel L.	F.P. 3: 27: 21
Gardner, Mr. Bernard	F.P. 3: 27: 21
Gaston, Miss Kate Z.	B.C. 4: 20: 24
Gates, Mrs. Rita M.	B.C. 10: 2: 21
Geiges, Mr. and Mrs. Karl	B.C. 3: 2: 24
Geissler, Mr. Alfred	F.P. 3: 27: 21
Gelwicks, Mr. and Mrs. Chas. O.	B.C. 4: 8: 17
Gelwicks, Mr. C. Wilbur	F.P. 4: 6: 19
George, Mr. Wm.	F.P. 3: 14: 20
Gethard, Mrs. Ella	B.C. 6: 4: 22
Geyer, Mrs. Elsie S.	C.F. 4: 23: 16
Gill, Mr. and Mrs. John	B.C. 3: 7: 09
Gillow, Mr. and Mrs. George	B.C. 10: 5: 24
Gilpin, Mr. and Mrs. Harold P.	B.C. 10: 7: 23
Gladson, Miss Hannah	C.F. 5: 4: 19
Gleim, Miss Lydia	B.C. 2: 1: 25
Glorieux, Miss Eliz. M.	F.P. 2: 4: 12
Goetz, Mr. Clarence D.	B.C. 7: 2: 11
Goetz, Mrs. Katie	F.P. 3: 31: 18
Goetz, Mr. Wm. W.	B.C. 2: 2: 08
Gorham, Mr. and Mrs. Edw. W.	F.P. 11: 7: 15
Gorham, Miss Dorothy	

Gorham, Miss Louise	F.P. 3: 14: 20
Gould, Mrs. Alma	C.F. 3: 27: 21
Gould, Miss Mildred	F.P. 3: 27: 21
Graham, Mrs. Edna A.	B.C. 4: 6: 19
Grapier, Mr. and Mrs. Herbert F.	B.C. 3: 2: 24
Gray, Mrs. Eliz.	B.C. 5: 6: 23
Gray, Mr. and Mrs. Kenneth F.	C.F. 11: 2: 24—B.C. 3: 2: 24
Greene, Mrs. Helen C.	F.P. 6: 7: 14
Greene, Mr. and Mrs. Walter J.	B.C. 10: 5: 13
Greene, Miss Mildred C.	F.P. 3: 7: 15
Greene, Miss Winifred	F.P. 6: 7: 25
Gregory, Mr. and Mrs. Francis	F.P. 6: 1: 13
Gregory, Mr. and Mrs. Marvin M.	B.C. 10: 3: 26
Gress, Mr. and Mrs. Andrew	B.C. 6: 4: 21
Gress, Miss Constance	C.F. 6: 4: 21
Gress, Mr. and Mrs. Chester E.	B.C. 3: 31: 18
Griffith, Mr. and Mrs. Chas. E.	B.C. 4: 16: 22
Griffith, Chas. E., Jr.	F.P. 4: 12: 25
Griffith, Mr. and Mrs. Edward	B.C. 2: 3: 24
Griffith, Mr. Edward, Jr.	F.P. 4: 20: 24
Griffith, Miss May	B.C. 5: 5: 12
Gross, Mrs. Susan	C.F. 2: 1: 20
Grove, Mr. and Mrs. Harry W.	C.F. 4: 12: 25—B.C. 4: 12: 25
Grove, Miss Eunice V.	F.P. 4: 12: 25
Guild, Mrs. Josephine R.	B.C. 3: 1: 96
Guild, Mrs. Lora M.	B.C. 7: 11: 15
Guild, Mr. and Mrs. Raymond B.	B.C. 5: 5: 12—F.P. 5: 5: 12
Hefeli, Mrs. Emma	C.F. 1: 7: 23
Hagaman, Mrs. Chrissie	B.C. 1: 5: 08
Hagaman, Miss Ella	F.P. 10: 2: 10
Hagaman, Mr. and Mrs. Edgar H.	B.C. 7: 3: 10
Hagaman, Miss Alberta	F.P. 12: 3: 16
Hall, Mrs. Iantha	F.P. 3: 26: 99
Harden, Mrs. Sallie R.	B.C. 7: 5: 03
Harden, Miss Florence M.	B.C. 7: 5: 03
Hardy, Miss Anna	F.P. 11: 5: 93
Hardy, Miss Helen	F.P. 10: 2: 92
Haring, Mrs. Gertrude N.	F.P. 6: 6: 09
Harrington, Mrs. Keziah	B.C. 3: 13: 10
Harris, Mrs. Edith	B.C. 12: 5: 16
Harris, Mr. Leon	F.P. 11: 7: 15
Harris, Mr. Stanley	F.P. 4: 16: 22
Harris, Mrs. Estelle	B.C. 6: 4: 21
Harris, Mrs. Harriet M.	B.C. 5: 1: 04
Harrison, Mrs. Catherine	B.C. 7: 11: 15
Hart, Mrs. Katherine A.	B.C. 12: 1: 01
Hartley, Mrs. Rhoda S.	B.C. 12: 7: 25
Hathaway, Miss S. Isabella	C.F. 3: 2: 13
Haufler, Mr. Andrew	B.C. 4: 16: 22
Haufler, Mr. Herbert	B.C. 12: 4: 21
Haufler, Mr. Fred	B.C. 12: 4: 21
Havell, Mrs. Mabel H.	F.P. 10: 4: 91
Hawes, Miss Eleda	F.P. 4: 12: 25
Hawkins, Miss Mary E.	B.C. 11: 6: 16
Hazelton, Miss J. Grace	B.C. 4: 12: 25
Hazelton, Miss Dorothy E.	B.C. 4: 12: 25
Heaton, Arthur Dean	F.P. 6: 7: 25
Hedden, Miss Anna M.	F.P. 10: 4: 91
Heeley, Miss Lottie H.	B.C. 8: 5: 94
Heeley, Miss Mary I.	B.C. 8: 5: 94
Heintz, Mr. and Mrs. Chas. F.	C.F. 6: 7: 25
Heintz, Mr. Earl W.	C.F. 6: 7: 25

Heintz, Mr. Chas. J.	C.F. 6: 7: 25
Helmkin, Miss A. Marie	B.C. 2: 26: 11
Helmkin, Miss Carrie R.	B.C. 5: 3: 03
Helmkin, Mr. Christian	F.P. 12: 5: 09
Helms, Mr. Albert E.	B.C. 10: 5: 24
Helms, Mr. Wm. J.	B.C. 10: 5: 24
Henderson, Mr. and Mrs. Chas. W.	B.C. 7: 6: 19
Henderson, Miss Eliz. G.	F.P. 3: 14: 20
Henderson, Miss Catherine C.	F.P. 6: 4: 22
Henderson, Miss Ruth S.	F.P. 1: 4: 20
Henderson, Miss Loretta	B.C. 11: 5: 22
Henderson, Mr. and Mrs. Russell	C.F. 1: 4: 20—F.P. 3: 5: 16
Hendrickson, Miss Adele	B.C. 11: 7: 20
Henry, Miss Helen	B.C. 1: 6: 24
Herflicker, Mr. and Mrs. Daniel H.	C.F. 2: 3: 18
Heringer, Mrs. Gertrude R.	C.F. 4: 4: 26
Hasselbacher, Miss Sophie	B.C. 10: 2: 21
Hevener, Mr. and Mrs. Archibald I.	B.C. 1: 4: 03
Hevener, Miss Sarah	F.P. 3: 3: 07
Hevener, Mr. Osborne	F.P. 11: 2: 13
Higby, Mr. and Mrs. George	B.C. 1: 1: 22
Hill, Mrs. Louretta L.	B.C. 6: 3: 17
Hill, Mrs. Mary	B.C. 12: 4: 10
Hill, Mary Jane	F.P. 6: 12: 21
Hill, Mr. Ronald O.	C.F. 6: 4: 22
Hipple, Mrs. Gertrude E.	F.P. 11: 1: 14
Hock, Miss Mabel	B.C. 4: 20: 24
Hoechst, Miss Beatrice J.	C.F. 4: 17: 27
Hoesley, Mr. Wm.	F.P. 2: 3: 18
Hoesley, Miss Nettie F.	F.P. 3: 4: 17
Hofer, Miss Edith	B.C. 3: 27: 26
Holcomb, Mr. Linford D.	B.C. 5: 4: 13
Holcomb, Clark	F.P. 6: 5: 27
Holman, Mr. and Mrs. Walter G.	F.P. 10: 1: 05—B.C. 1: 4: 03
Holman, Mr. Marvin	F.P. 3: 27: 21
Homan, Mr. and Mrs. Wm. R.	B.C. 1: 6: 24
Hooper, Mr. Robert J.	F.P. 3: 27: 21
Horton, Mr. and Mrs. Edw. L.	B.C. 6: 2: 07
Horton, Miss Helen	F.P. 4: 12: 25
Horton, Miss Verna	B.C. 10: 3: 20
Hosking, Mr. and Mrs. Archibald	B.C. 2: 1: 20
Houck, Mrs. Georgiana	B.C. 5: 6: 83
Houck, Miss Hazel	C.F. 11: 2: 24
Howard, Mrs. Victoria G.	F.P. 3: 14: 20
Howard, Mr. and Mrs. Wm. A.	B.C. 2: 6: 21
Howard, Mr. and Mrs. Wm. L.	B.C. 4: 4: 26—B.C. 10: 3: 26
Howe, Mr. Ransom	B.C. 11: 6: 16
Hudson, Mr. and Mrs. Frank P.	B.C. 5: 2: 15—C.F. 5: 2: 15
Hudson, Mr. and Mrs. John J.	B.C. 4: 17: 27
Huff, Mrs. Susan E.	B.C. 9: 6: 08
Huff, Miss Mildred	F.P. 6: 15: 19
Hulmes, Mrs. Hattie E.	B.C. 2: 2: 08
Hulmes, Miss Edith	F.P. 11: 3: 07
Hulmes, Mr. Gerald	C.F. 5: 26: 18
Hummer, Mr. and Mrs. Egbert	C.F. 3: 27: 21—B.C. 2: 2: 08
Hummer, Mr. Clifford	F.P. 4: 6: 19
Hunt, Mr. and Mrs. Ferman D.	B.C. 3: 1: 08
Hunt, Mr. Preston A.	F.P. 4: 1: 23
Hunter, Mrs. Katherine	B.C. 6: 4: 22
Hunter, Mrs. Mattie A.	B.C. 3: 4: 99
Hurd, Mr. Edward P.	F.P. 12: 3: 11—F.P. 11: 7: 15
Huson, Mr. and Mrs. Arthur G.	B.C. 7: 1: 06

Isley, Mr. and Mrs. George A.	B.C. 7: 6: 13
Isley, Miss Marion B.	F.P. 12: 3: 16
Isley, Mr. George A., Jr.	F.P. 3: 27: 21
Jackson, Mrs. Catherine	B.C. 2: 6: 10
Jackson, Mr. and Mrs. Cornelius	C.F. 7: 2: 16—B.C. 7: 2: 16
Jacobus, Mrs. Anna	12: 3: 22
Jacobus, Mr. Wilberforce	3: 27: 21
Jacobus, Samuel A.	F.P. 4: 4: 26
Jacobus, Mr. Gerald B.	B.C. 1: 2: 16
Jacobus, Mrs. Alice and Miss Adele	C.F. 4: 17: 27
Jamieson, Mrs. Mattie	B.C. 4: 17: 27
Jenkins, Mr. and Mrs. A. Irving	B.C. 3: 5: 22
Jenkins, Mrs. Georgiana	
Jenkins, Miss L. Olive	F.P. 4: 20: 24
Jenkins, Bertha and Gertrude	F.P. 4: 17: 27
Johnson, Miss Alice	F.P. 3: 31: 18
Johnson, Mr. Edwin G.	F.P. 4: 20: 24
Johnson, Mr. and Mrs. Arthur	F.P. 9: 11: 87—C.F. 10: 4: 91
Johnson, Miss Helena	F.P. 11: 2: 13
Johnston, Mr. Wm. M.	C.F. 4: 8: 17
Johnston, Miss Anna	C.F. 3: 27: 21
Johnston, Miss Edith	F.P. 3: 31: 18
Johnston, Mr. Robert	C.F. 3: 31: 18
Jones, Miss Ida Vail	B.C. 6: 6: 09
Jones, Mr. Edwin S.	B.C. 3: 14: 20
Jones, Mrs. Irene O.	B.C. 6: 3: 23
Jones, Mr. and Mrs. Jos. H.	B.C. 12: 7: 25
Jones, Miss Thelma B.	B.C. 12: 7: 25
Jones, Miss M. Pauline	B.C. 12: 7: 25
Jones, Mrs. Lillie W.	On Prob. 11: 3: 04
Jones, Miss Viola L.	F.P. 4: 12: 25
Jones, Mrs. Mary L.	B.C. 9: 7: 02
Jones, Miss Catherine E.	F.P. 3: 27: 21
Kaas, Mrs. Grace	C.F. 4: 17: 27
Kalepgian, Rose	B.C. 2: 7: 26
Karchner, Mrs. Anna H.	B.C. 11: 1: 14
Karr, Mrs. Louetta	B.C. 12: 7: 02
Karslake, Mr. Chester	B.C. 12: 19: 26
Kay, Mr. and Mrs. Chas. H.	B.C. 10: 1: 05
Kay, Miss Sadie H.	B.C. 3: 6: 21
Kellar, Mr. Albert	F.P. 11: 1: 14
Keller, Mr. and Mrs. Harry D.	C.F. 12: 19: 26—F.P. 4: 23: 16
Kellner, Mr. Leslie	F.P. 12: 7: 19
Kellogg, Miss Florence	B.C. 4: 1: 23
Kemp, Miss Elizabeth	C.F. 4: 23: 16
Kennerup, Miss Caroline	B.C. 10: 1: 22
Kent, Mr. S. Rowe	B.C. 2: 5: 22
Ketcham, Mr. and Mrs. Wm. S.	B.C. 10: 6: 12
Ketcham, Miss Lillian C.	B.C. 10: 6: 12
Kille, Mr. and Mrs. Lindley A.	C.F. 1: 6: 24—B.C. 1: 6: 24
Kilpatrick, Miss Ruth E.	C.F. 3: 31: 18
Kimmerle, Mr. and Mrs. John G.	F.P. 7: 11: 97—F.P. 11: 1: 96
King, Mr. and Mrs. Chas. H.	C.F. 3: 27: 21—B.C. 3: 7: 15
King, Miss Edna M.	C.F. 6: 7: 25
King, Miss Mildred E.	B.C. 6: 7: 25
King, Mr. and Mrs. Edw. S.	B.C. 5: 8: 10
King, Mr. E. Olney	F.P. 3: 7: 15
King, Mr. and Mrs. Matthew C.	B.C. 12: 7: 19
King, Marshall B.	F.P. 4: 20: 24
Kinsey, Miss Anna J.	B.C. 3: 27: 21
Kinsey, Miss Ida C.	B.C. 3: 27: 21

Klein, Mr. and Mrs. Henry J.	C.F. 6: 4: 22—B.C. 6: 4: 22
Knapp, Mrs. Emma E.	C.F. 5: 2: 20
Knapp, Mr. John R.	B.C. 5: 3: 14
Knapp, Miss Bessie.	B.C. 5: 3: 14
Knight, Mr. and Mrs. Chas.	B.C. 1: 7: 06
Kohler, Mrs. Hilda J.	B.C. 3: 31: 18
Kohler, Mr. John.	B.C. 3: 31: 18
Kolb, Mr. and Mrs. John V.	B.C. 1: 12: 02
Kolb, Mr. Wm. W.	F.P. 4: 16: 22
Kolb, William.	F.P. 9: 9: 06
Kramer, Mr. and Mrs. Herman.	B.C. 6: 4: 99
Kring, Mr. and Mrs. Isaac B.	B.C. 12: 4: 21
Krist, Mr. and Mrs. W. James.	B.C. 4: 8: 17—B.C. 10: 4: 14
Krist, J. Gordon.	B.C. 4: 8: 17
Krist, H. Kelvin.	F.P. 6: 15: 19
Krist, Katherine L.	F.P. 7: 1: 23
Kynor, Mr. and Mrs. Gilbert E.	B.C. 1: 6: 24
LaBar, Mrs. Lucy.	B.C. 4: 20: 19
LaBar, Miss Frances.	F.P. 4: 12: 25
Lacey, Mrs. Laura L.	B.C. 1: 4: 03
Lacey, Miss Edna M.	B.C. 1: 4: 03
Lacey, Mr. Wilbur G.	B.C. 1: 4: 03
Lacey, Mr. Raymond F.	B.C. 1: 4: 03
Lacey, Miss Hazel.	On Prob. 5: 1: 04
Lance, Mrs. Edna E.	B.C. 4: 23: 16
Lanyon, Mr. and Mrs. Harold C.	C.F. 4: 12: 25—B.C. 3: 14: 20
Lapp, Mrs. Helene F.	F.P. 2: 4: 12
LaRowe, Mr. and Mrs. Harry E.	B.C. 4: 17: 27
LaTouche, Mrs. Daisy.	B.C. 12: 4: 04
Lawrence, Mrs. Carrie and Miss Mary.	B.C. 5: 1: 27
Lawson, Mr. and Mrs. Peter.	F.P. 4: 4: 15—F.P. 10: 5: 13
Layton, Mrs. Carrie.	On Prob. 12: 11: 98
Leary, Mrs. H. Belle.	B.C. 1: 1: 22
Lee, Mr. and Mrs. Harry H.	B.C. 2: 1: 20
Lee, Mr. Gordon.	B.C. 2: 1: 20
Lee, Miss Minona.	F.P. 3: 27: 21
Lehmann, Mrs. Irene.	B.C. 3: 5: 22
Leidig, Miss Marie C.	C.F. 1: 4: 25
Leithauser, Arthur.	C.F. 4: 17: 27
Lemond, Mrs. Jennie.	B.C. 4: 20: 24
Lemond, Mr. James.	C.F. 4: 20: 24
Lenhart, Mr. and Mrs. Arthur L.	B.C. 6: 1: 19
Lenhart, Mr. Lester.	B.C. 4: 1: 23
Leobold, Miss Ruth.	B.C. 10: 2: 21
Leobold, Miss Mary E.	C.F. 4: 16: 22
Lewis, Mr. and Mrs. Harold L.	B.C. 2: 4: 12—C.F. 1: 2: 16
Lewis, Mrs. Isabelle.	B.C. 2: 4: 12
Lewis, Miss Ruth.	C.F. 4: 4: 26
Lewis, Mrs. Minnie E. F.	B.C. 7: 7: 12
Lewis, Miss Ruth.	F.P. 5: 7: 11
Liebman, Mr. Nathaniel J.	B.C. 2: 6: 21
Linaberry, Miss Grace.	B.C. 3: 4: 23
Lister, Mr. and Mrs. Albert E.	C.F. 4: 4: 26—B.C. 4: 4: 26
Lockwood, Mrs. Harriet.	B.C. 3: 31: 18
Lockwood, Mrs. Rose.	B.C. 1: 26: 99
Lorhmann, Dr. and Mrs. Robt. J.	B.C. 4: 12: 25
Long, Mr. Frank W.	B.C. 10: 4: 03
Longton, Mrs. Hannah I.	B.C. 10: 7: 06
Longton, Mr. Edward H.	B.C. 10: 7: 06
Longton, Mr. Wm. C.	F.P. 12: 5: 09
Loomis, Mr. Bruce.	B.C. 3: 7: 09
Loomis, Mr. and Mrs. Chas. H.	B.C. 3: 7: 09

Loomis, Mr. Howard	B.C. 3: 7: 09
Lozier, Mr. and Mrs. Lester	B.C. 1: 5: 13
Lozier, Miss Marguerite	F.P. 6: 13: 20
Ludgate, Mr. and Mrs. Ralph E.	B.C. 6: 5: 27
Luff, Mrs. Harriet B.	B.C. 5: 1: 98
Lund, Mrs. Emma H.	B.C. 2: 6: 10
Lunger, Mr. Harry F.	B.C. 4: 20: 24
Lunger, Miss Verna	B.C. 10: 7: 17
Lutes, Mrs. Ruth A.	F.P. 10: 1: 05
Lutsey, Mr. and Mrs. S. Frank	B.C. 1: 4: 25
Lutz, Miss M. Anna	B.C. 2: 26: 11
Luz, Mrs. Matilda	C.F. 11: 4: 23
Lynn, Miss Margaret	B.C. 3: 5: 22
Lyon, Mrs. Mary E.	B.C. 4: 8: 17
Lyon, Miss Olive	B.C. 4: 8: 17
McCurdy, Mrs. Marion B.	F.P. 1: 3: 04
McCutcheon, Mr. George	F.P. 4: 16: 22
McDonnell, Mrs. Hazel H.	B.C. 1: 6: 24
McFeeley, Mrs. Ellen S.	B.C. 12: 2: 17
McKeeby, Mrs. Ethel M.	F.P. 11: 1: 14
McKernan, Mrs. Florence A.	B.C. 12: 7: 25
McManus, Mrs. Clara	B.C. 10: 2: 22
McNear, Mr. and Mrs. Alex. S.	B.C. 6: 7: 14
McNear, Mr. W. Fairlie	F.P. 3: 4: 17
McPeek, Mrs. Annie	B.C. 4: 2: 99
McPeek, Mrs. Minnie	B.C. 3: 27: 21
McTague, Mrs. Evelyn J.	C.F. 10: 5: 24
McWhinney, Mrs. Viola A.	B.C. 12: 3: 16
McWhood, Miss Elizabeth	B.C. 1: 7: 23
McWhood, Miss Virginia	B.C. 6: 5: 98
MacEvoy, Mr. Clifford	F.P. 10: 2: 04
MacEvoy, Mrs. Viola	F.P. 1: 3: 04
MacEvoy, Mr. Warren J.	F.P. 10: 2: 04
MacNabb, Mr. and Mrs. Elwood S.	B.C. 2: 3: 95
Macomber, Mrs. Katherine A.	B.C. 3: 5: 22
Main, Mrs. O. Louise	B.C. 11: —: 74
Main, Miss Carrie V.	F.P. 11: 14: 80
Manger, Dr. and Mrs. Nicholas J.	C.F. 3: 7: 15
Manger, Dr. Frederick W.	C.F. 3: 7: 15
Manwarring, Mrs. Elizabeth	B.C. 11: 7: 15
Maring, Mr. and Mrs. Frank W.	B.C. 12: 7: 13
Maring, Mr. Frank B.	F.P. 4: 6: 19
Marks, Miss Rebecca A.	B.C. 5: 1: 21
Marks, Miss M. Jennie	B.C. 5: 1: 21
Marshall, Mrs. Carrie	B.C. 3: 1: 03
Marshall, Miss Edith	B.C. 3: 1: 03
Martenis, Mr. Donald	F.P. 3: 27: 21
Martin, Mrs. Mabel J.	F.P. 12: 5: 19
Massa, Mrs. Jessie E.	B.C. 1: 2: 16
Massey, Mr. and Mrs. Ernest W.	C.F. 11: 5: 22
Matchett, Mr. and Mrs. Chas. H.	B.C. 12: 7: 24—C.F. 6: 7: 25
Matchett, Mr. Wm. H.	F.P. 4: 12: 25
Matheakis, Mrs. Harriet G.	C.F. 4: 4: 26
Mathews, Miss Annie H.	B.C. 10: 2: 04
Matthes, Mr. John J.	C.F. 12: 7: 24
Maxfield, Miss Marion E.	F.P. 4: 16: 22
May, Mr. and Mrs. John	B.C. 6: 5: 20
Maygrath, Mrs. Marguerite J.	F.P. 5: 4: 13
Mayhew, Mrs. Cora	B.C. 5: 2: 20
Medlin, Mrs. Florence A.	B.C. 4: 4: 26
Medlin, Mr. George Q.	B.C. 4: 4: 26
Medlin, Mr. Edwin A.	B.C. 4: 4: 26

Medlin, Miss Florence E.	F.P. 4: 4: 26
Medlin, John C.	F.P. 4: 4: 26
Megill, Mr. and Mrs. Wm. K.	B.C. 7: 6: 19
Megill, Mr. Clinton	B.C. 7: 6: 19
Mehlhorn, Mrs. Robert	C.F. 3: 7: 26—B.C. 3: 7: 26
Mehrtens, Mr. and Mrs. Wm. C.	B.C. 7: 6: 19
Mehrten, Mildred	F.P. 4: 12: 25
Meigs, Mr. and Mrs. Albert H.	B.C. 12: 1: 12
Meigs, Mr. Wilbur	F.P. 11: 1: 14
Melhuish, Mr. and Mrs. Edw. H.	B.C. 6: 3: 23
Mercer, Mrs. Jennie L.	C.F. 12: 5: 15
Mercer, Miss Ethel	F.P. 3: 14: 20
Merrell, Mr. and Mrs. Frank L.	B.C. 5: 5: 12
Merrell, Mr. Leslie	F.P. 2: 2: 13
Merrell, Miss Naomi	F.P. 2: 2: 19
Merrell, Mrs. Minnie E.	B.C. 5: 2: 20
Messersmith, Mrs. Julia	C.F. 4: 8: 17
Metcalfe, Mr. and Mrs. Robt. C.	B.C. 12: 3: 16—B.C. 10: 1: 11
Metcalfe, Mr. Robert M.	F.P. 3: 4: 17
Metcalfe, Mr. Alan	F.P. 4: 1: 23
Millar, Miss Julia C.	B.C. 3: 7: 07
Millard, Mrs. Charlotte A.	F.P. 11: 5: 11
Miller, Miss Effie J.	F.P. 10: 5: 90
Miller, Mr. Henry C.	F.P. 9: 12: 86
Miller, Mrs. Lucinda	B.C. 10: 5: 24
Minthorne, Miss Thelma E.	F.P. 4: 1: 23
Mitchell, Mr. and Mrs. Albert E.	B.C. 7: 4: 09
Mitchell, Miss Fannie	C.F. 3: 27: 21
Mitchell, Mr. Robert	F.P. 1: 4: 20
Moesser, Mr. and Mrs. Fred'k.	B.C. 6: 4: 21—C.F. 6: 4: 21
Moffat, Miss Elline	F.P. 3: 5: 16
Moffat, Mr. and Mrs. Wm. A.	C.F. 3: 31: 18—B.C. 4: 17: 27
Moore, Mrs. Effie L.	B.C. 10: 7: 17
Moore, Mrs. Eleanor E.	B.C. 4: 6: 17
Moore, Mrs. Henrietta	B.C. 7: 30: 99
Moore, Mrs. Lillian D.	F.P. 2: 3: 01
Moore, Mrs. Olga A.	F.P. 8: 14: 98
Moore, Miss Olga M.	F.P. 6: 7: 25
Morgan, Miss Estelle	B.C. 2: 5: 22
Morse, Mr. and Mrs. Frank E.	B.C. 4: 6: 19
Morse, Miss Ethel P.	B.C. 4: 6: 19
Morse, Miss Anna H.	B.C. 4: 6: 19
Morse, Mr. Lawrence B.	B.C. 4: 6: 19
Moser, Mr. and Mrs. Norman	B.C. 3: 5: 22
Mowbray, Mr. and Mrs. Isaac H.	B.C. 10: 1: 16
Mowbray, Miss Edith L.	B.C. 10: 1: 16
Muir, Miss Margaret	F.P. 3: 7: 15
Mulford, Mr. and Mrs. James A.	C.F. 2: 6: 21—B.C. 2: 6: 21
Mulford, Mrs. Mildred	C.F. 2: 6: 21
Mulford, Dr. Howard P.	C.F. 2: 6: 21
Munroe, Miss Annie E.	B.C. 12: 4: 98
Munroe, Mr. Clinton	B.C. 3: 1: 03
Munroe, Mr. and Mrs. G. Rowland	B.C. 7: 5: 97—B.C. 3: 7: 97
Munroe, Mrs. Helen E.	
Munroe, Mrs. Mary A.	B.C. 6: 20: 97
Munroe, Mr. John E.	F.P. 3: 1: 14
Munroe, Dr. Milbourne	B.C. 9: 2: 94
Munroe, Mrs. Myrtle L.	C.F. 4: 1: 23
Murray, Mr. Burritt C.	C.F. 10: 2: 21
Murry, Miss Cecile	F.P. 3: 27: 21
Nafey, Mr. and Mrs. Frank W.	C.F. 5: 6: 23
Nann, Miss Amanda	F.P. 6: 7: 14

Napolielo, Mr. and Mrs. S. Frank.....	C.F. 12: 4: 21—B.C. 12: 4: 21
Nash, Dr. and Mrs. Albert B.....	B.C. 11: 2: 90—B.C. 10: 3: 97
Naylor, Miss Hope.....	C.F. 4: 17: 27
Neill, Miss Kathleen.....	B.C. 11: 7: 26
Newman, Mr. and Mrs. Abram J.....	B.C. 4: 23: 16
Noble, Miss Florence E.....	F.P. 3: 26: 99
Noe, Mr. J. Thurston.....	F.P. 11: 3: 07
Noll, Miss Fanny.....	B.C. 4: 20: 24
Nolte, Mr. and Mrs. Edw. L.....	C.F. 6: 6: 15
Nolte, Mr. Edwin P.....	F.P. 3: 27: 21
Nonamaker, Miss Lillian.....	F.P. 3: 27: 21
Norris, Mrs. Charlotte T.....	F.P. 9: 23: 88
Nugent, Mrs. Charlotte.....	B.C. 3: 2: 13
Nugent, Miss Charlotte I.....	B.C. 3: 2: 13
Nunn, Mrs. Nellie E.....	F.P. 7: 5: 08
Oakleaf, Mr. Russell.....	B.C. 10: 5: 19
Odell, Mrs. Elizabeth.....	C.F. 2: 6: 21
Odell, Mrs. Hattie F.....	B.C. 11: 1: 14
Odell, Mr. Donald.....	F.P. 3: 27: 21
O'Donnell, Mrs. Genevieve D.....	B.C. 3: 5: 22
Ohlsen, Miss Marian E.....	F.P. 4: 12: 25
Ordell, Miss Thelma.....	F.P. 2: 2: 19
Osmun, Mrs. Dorinda.....	B.C. 12: 3: 76
Osmun, Mr. and Mrs. Ralph.....	F.P. 3: 1: 14—F.P. 11: 7: 15
Owen, Mrs. Ellen.....	F.P. 7: 11: 97
Oxley, Mr. and Mrs. Reginald K.....	B.C. 6: 7: 25
Paddock, Mrs. Grace.....	B.C. 2: 1: 20
Page, Mrs. Elizabeth.....	B.C. 6: 3: 95
Palmer, Mr. George W.....	B.C. 4: 12: 25
Parker, Miss Mary B.....	B.C. 1: 4: 03
Parsil, Mrs. Anna.....	B.C. 12: 7: 02
Pell, Mrs. Eva A.....	B.C. 11: —: 84
Pell, Miss Mary L.....	B.C. 5: 13: 72
Perry, Mr. and Mrs. Wm. P.....	B.C. 1: 4: 03
Peters, Mrs. Anna.....	B.C. 4: 12: 25
Peters, Miss Charlotte.....	B.C. 4: 12: 25
Peterson, Miss Linnea.....	F.P. 2: 2: 19
Peterson, Mr. Wm. M.....	B.C. 4: 4: 26
Pfeiffer, Miss Charlotte.....	F.P. 12: 6: 08
Phelan, Mrs. Elizabeth.....	C.F. 10: 5: 13
Phelan, Miss Pauline.....	F.P. 6: 9: 18
Phillips, Mrs. Viola A.....	F.P. 3: 7: 15
Pitney, Mrs. Anna M.....	B.C. 3: 4: 23
Pitney, Miss Jennie.....	B.C. 3: 4: 23
Plum, Mr. and Mrs. James A.....	C.F. 4: 12: 25—C.F. 4: 20: 19
Poole, Miss Emma A.....	B.C. 3: 6: 21
Prentice, Mrs. Mary E.....	F.P. 12: 5: 09
Price, Mrs. Amelia B.....	B.C. 1: 4: 25
Priester, Mrs. Nettie C.....	B.C. 5: 7: 99
Priester, Miss Irene.....	F.P. 3: 1: 14
Pringle, Mrs. Mollie A.....	F.P. 1: 3: 04
Pullin, Dr. and Mrs. Chas.....	B.C. 11: 6: 92
Pullin, Miss Elsie.....	F.P. 8: 14: 98
Pultz, Miss Hazel.....	B.C. 4: 4: 26
Pultz, Miss Lillian.....	B.C. 4: 4: 26
Pultz, Miss Mary.....	B.C. 4: 4: 26
Quackenbush, Mrs. Clara.....	C.F. 3: 31: 18
Quinn, Mrs. Edna M.....	C.F. 3: 31: 18
Rall, Mr. and Mrs. John C.....	B.C. 6: 3: 94

Rall, Miss Bessie	F.P. 2: 3: 01
Rall, Mr. and Mrs. J. Milton	F.P. 11: 5: 11—C.F. 3: 7: 15
Ransley, Mrs. Matilda	
Ransley, Mr. Wm.	F.P. 9: 23: 88
Ransley, Miss Irene	F.P. 11: 7: 20
Rathjen, Mr. Henry L.	C.F. 5: 5: 18
Rawlings, Mr. and Mrs. Edmund F.	F.P. 11: 7: 15—C.F. 3: 31: 18
Rawlings, Mr. and Mrs. Edmund K.	F.P. 11: 4: 83—B.C. 6: 7: 96
Rawlings, Miss Mary E.	F.P. 10: 2: 10
Rawlings, Mr. Elmer H.	F.P. 4: 6: 19
Rawlings, Miss Anna M.	B.C. 5: 6: 83
Redman, Mrs. H. Purity	B.C. 11: 2: 84
Reed, Mr. and Mrs. Albert C.	C.F. 4: 12: 25
Reed, Mr. and Mrs. Chas. W.	B.C. 2: 1: 25
Reed, Miss Alice E.	C.F. 2: 1: 25
Reed, Mr. C. Elwood	C.F. 2: 1: 25
Reichert, Mrs. Sallie	F.P. 4: 2: 93
Reichert, Miss Helen	F.P. 10: 1: 05
Reiss, Mrs. Etta C.	F.P. 12: 11: 98
Reynick, Miss Catherine	B.C. 4: 20: 24
Richards, Mrs. Ellen E.	B.C. 2: 1: 14
Riker, Mrs. Catherine	B.C. 10: 5: 24
Riker, Miss Elizabeth	F.P. 4: 16: 22
Riker, Mrs. Emma W.	F.P. 3: 14: 20
Riker, Mrs. Louisa W.	F.P. 11: 1: 96
Riley, Mr. and Mrs. David E.	C.F. 3: 5: 22
Riley, Mr. and Mrs. John R.	C.F. 3: 5: 22
Robertson, Miss Jennie	F.P. 3: 13: 98
Robinson, Miss Alice H.	B.C. 5: 2: 15
Robinson, Mrs. Emma	B.C. 3: 26: 99
Robinson, Miss Zella	F.P. 1: 4: 03
Robinson, Mr. and Mrs. Furman L.	B.C. 10: 7: 17—F.P. 5: 4: 13
Robinson, Mrs. Laura G.	B.C. 1: 2: 21
Rockefeller, Mrs. Anna M.	B.C. 11: 1: 25
Rogers, Mr. Arthur	B.C. 12: 4: 21
Rogers, Miss Gladys	B.C. 12: 4: 21
Rogers, Mr. and Mrs. Fred	F.P. 6: 5: 10
Rogers, Mr. John P.	B.C. 5: 1: 21
Rogers, Miss Marceline V.	B.C. 7: 2: 99
Rohnstock, Miss Elizabeth M.	F.P. 4: 1: 23
Rood, Mr. and Mrs. Raymond	B.C. 3: 24: 13
Rood, Mr. Raymond G.	F.P. 3: 14: 20
Roseberry, Mr. and Mrs. Wm. T.	B.C. 10: 5: 13
Ross, Miss Elizabeth	B.C. 11: 2: 90
Rowett, Miss Lynett	C.F. 6: 7: 25
Rudebock, Mr. and Mrs. John R.	B.C. 6: 13: 20
Runyon, Mr. and Mrs. Edw. C.	B.C. 4: 4: 26
Ryan, Mrs. Elizabeth L.	B.C. 3: 31: 18
Ryer, Mr. and Mrs. James W.	B.C. 11: 3: 12
Ryer, Miss Lillian M.	F.P. 3: 27: 21
Ryerson, Miss Victoria I.	B.C. 2: 26: 11
Sanders, Mr. Frank	F.P. 3: 31: 18
Sandland, Mr. and Mrs. Chas. A.	B.C. 1: 7: 06
Sandland, Mr. George H.	F.P. 7: 29: 06
Saums, Mr. Clarence H.	B.C. 6: 4: 16
Savacool, Mr. Harold	B.C. 10: 3: 26
Scarlett, Miss Sarah B.	F.P. 7: —: 75
Schaefer, Mrs. Elizabeth	C.F. 3: 5: 22
Schaffer, Mr. and Mrs. Wm. H.	C.F. 3: 4: 23—F.P. 11: 3: 07
Schanbacher, Miss Wilma	F.P. 7: 29: 06
Schenck, Miss Eliz. V.	B.C. 6: 5: 20
Schessler, Miss Lena	B.C. 4: 6: 19

Schiffmayer, Mr. and Mrs. Geo.	B.C. 11: 6: 10
Schiffmayer, Miss Dorothy	F.P. 3: 5: 16
Schiffmayer, Miss Elsa	F.P. 2: 2: 19
Schiffmayer, Miss Charlotte	C.F. 4: 4: 26
Schiffmayer, Mr. Francis	F.P. 3: 5: 16
Schmalstich, Miss Lela	C.F. 11: 1: 14
Schmalstich, Miss Clara	C.F. 11: 1: 14
Schnarr, Mrs. Louise E.	B.C. 12: 7: 19
Schnarr, Harry F.	F.P. 4: 1: 23
Schnarr, Louise C.	F.P. 3: 27: 21
Schneider, Mrs. Rachel	B.C. 4: 16: 22
Schnure, Miss Annie C.	B.C. 11: 4: 06
Schott, Mr. and Mrs. Marsena B.	B.C. 9: 1: 95
Schwetje, Mrs. Katheryn	C.F. 7: 7: 18
Scott, Mrs. Mary M.	F.P. 10: 5: 90
Scott, Mr. and Mrs. S. Parmer	B.C. 10: 6: 12
Secor, Mrs. Rosa M.	B.C. 1: 2: 16
Secor, Mr. Frank	F.P. 3: 5: 16
Secor, Mr. Ethan	F.P. 3: 27: 21
Seeger, Mr. and Mrs. Arthur E.	B.C. 10: 4: 25
Seeger, Mr. Arthur W.	B.C. 10: 4: 25
Seguine, Miss Renee	C.F. 4: 20: 24
Seguine, Miss Bertha C.	C.F. 4: 20: 24
Seim, Miss Mamie	B.C. 1: 2: 21
Seim, Miss Kate	B.C. 4: 16: 22
Selleck, Mr. and Mrs. Herman D.	B.C. 4: 1: 23
Selleck, Miss Ila M.	B.C. 10: 3: 26
Seymour, Mrs. Ella A.	B.C. 12: 19: 26
Shaw, Mrs. Edna C.	B.C. 11: 1: 25
Shawger, Mrs. Emma F.	B.C. 12: 3: 82
Shawger, Miss Cornelia M.	F.P. 8: 14: 98
Shawger, Mr. and Mrs. Wm. H.	F.P. 10: 6: 01
Shawger, Mr. Wm. N.	C.F. 7: 28: 18
Shoemaker, Mr. and Mrs. Frank	B.C. 2: 7: 26
Shotwell, Mrs. Ida L.	F.P. 10: 4: 91
Shupe, Miss Florence E.	F.P. 5: 5: 12
Shyers, Mr. Ralph	F.P. 3: 2: 13
Sibbald, Mr. and Mrs. Walter M.	B.C. 2: 2: 13—B.C. 6: 3: 23
Sibbald, Miss Marion	B.C. 10: 5: 14
Sieb, Mrs. Augusta C.	B.C. 6: 1: 21
Simonson, Mr. Robert P.	B.C. 7: 2: 76
Simpson, Mrs. Ida K.	B.C. 5: 7: 11
Skillman, Mrs. Margaret A.	B.C. 12: 2: 23
Slade, Mr. and Mrs. Francis	C.F. 6: 4: 16
Slater, Mr. and Mrs. Clarence	B.C. 4: 1: 23—C.F. 4: 1: 23
Sloat, Mrs. Lucy	B.C. 6: 5: 10
Sloat, Mr. and Mrs. Ernest F.	B.C. 6: 5: 10—B.C. 11: 1: 14
Sloat, Orman P.	F.P. 4: 4: 26
Sloat, Mr. and Mrs. Raymond L.	B.C. 11: 4: 23—B.C. 12: 1: 18
Slockett, Mr. and Mrs. Edgar B.	B.C. 11: 6: 16
Slover, Mr. and Mrs. George F.	C.F. 3: 7: 15—B.C. 2: 5: 05
Slover, Mr. Albert G.	F.P. 3: 27: 21
Smethurst, Mrs. Agnes	C.F. 11: 4: 23
Smethurst, Mrs. Madora H.	C.F. 1: 7: 17
Smith, Mrs. Addie M.	B.C. 2: 3: 18
Smith, Mrs. Alice	B.C. 4: 23: 16
Smith, Mr. and Mrs. Augustus S.	B.C. 6: 7: 91
Smith, Mr. and Mrs. Bertram L.	B.C. 2: 6: 21
Smith, Mrs. Elizabeth	C.F. 2: 6: 21
Smith, Mrs. Ernestine	B.C. 4: 23: 16
Smith, Miss Violet	F.P. 12: 3: 16
Smith, Mr. and Mrs. Edward K.	C.F. 10: 2: 21
Smith, Mrs. Emma L.	B.C. 1: 1: 22

Smith, Mr. Merle	B.C. 1: 1: 22
Smith, Miss Margery	B.C. 1: 1: 22
Smith, Mrs. Eva	C.F. 3: 31: 18
Smith, Mr. Ralph	F.P. 3: 27: 21
Smith, Miss Grace Margaret	F.P. 4: 12: 25
Smith, Mr. and Mrs. James	B.C. 12: 3: 22
Smith, Miss Grace	F.P. 4: 16: 22
Smith, Miss Jean	F.P. 4: 16: 22
Smith, Kenneth	C.F. 4: 17: 27
Smith, Miss Mabel	B.C. 6: 7: 14
Smith, Miss Hazel	F.P. 11: 1: 14
Smith, Mr. and Mrs. Ralph M.	B.C. 6: 3: 23
Smith, Mr. Howard S.	B.C. 6: 3: 23
Smith, Mr. Gordon R.	F.P. 6: 1: 24
Smith, Mr. Theodore C.	B.C. 12: 4: 21
Snape, Mr. and Mrs. James	C.F. 1: 7: 23—B.C. 6: 4: 21
Snell, Mrs. Amy W.	F.P. 7: 29: 06
Snell, Mr. and Mrs. Malcolm T.	F.P. 2: 26: 11—C.F. 2: 6: 16
Sommer, Mr. and Mrs. Arthur P.	B.C. 4: 16: 22—B.C. 3: 31: 18
Sommer, Miss Audrey	F.P. 4: 20: 24
Speer, Mrs. Pearl L.	B.C. 6: 4: 22
Spratt, Mr. and Mrs. Wm.	B.C. 6: 13: 20
Spratt, Mr. Wm. R.	F.P. 6: 13: 20
Spratt, Mr. Walter	F.P. 3: 27: 21
Spurlock, Mrs. Wanda A.	B.C. 4: 20: 24
Stabler, Mr. and Mrs. Thomas	B.C. 4: 20: 24
Stagg, Mrs. Emma	C.F. 2: 6: 21
Stagg, Mr. Harry	F.P. 3: 27: 21
Stagg, Miss Emma	F.P. 3: 27: 21
Stauffer, Mr. and Mrs. Gilbert	F.P. 6: 6: 09—C.F. 12: 7: 19
Stauffer, Mr. Frederick B.	F.P. 11: 2: 13
Stauffer, Mr. and Mrs. Harry F.	B.C. 7: 2: 11
Stauffer, Miss Florence	B.C. 7: 2: 11
Stegmaier, Miss Helen	F.P. 4: 1: 23
Stellar, Mr. George	F.P. 10: 2: 10
Stephan, Mrs. Ginevra E.	C.F. 4: 20: 24
Stephenson, Mrs. Elizabeth	B.C. 4: 4: 26
Stewart, Mrs. Alice J.	C.F. 11: 1: 25
Stewart, Mrs. Annie L.	B.C. 5: 7: 11
Stewart, Miss Ethel	F.P. 5: 7: 11
Stewart, Miss Bernice	F.P. 11: 5: 11
Stickle, Mr. and Mrs. Edwin C.	B.C. 5: 3: 03—B.C. 11: 7: 26
Stickle, Mr. Norman	F.P. 3: 4: 17
Stine, Mr. and Mrs. Jos. A.	C.F. 2: 4: 23—B.C. 7: 6: 13
St. John, Mr. and Mrs. Burritt W.	F.P. 9: 9: 06—F.P. 11: 5: 11
St. John, Doris M.	F.P. 4: 4: 26
St. John, Mr. and Mrs. George H.	B.C. 12: 7: 24
St. John, Mrs. Kate E.	B.C. 10: 6: 01
St. John, Mr. Kelsey N.	B.C. 10: 6: 01
Stow, Mrs. Alice E.	B.C. 12: 6: 08
Stow, Miss Mary	B.C. 12: 6: 08
Susat, Mrs. Pearl M.	B.C. 11: 5: 11
Sutphen, Mr. Ralph M.	B.C. 9: 9: 06
Suydam, Mrs. Margaret	B.C. 11: 4: 77
Suydam, Mrs. Mattie H.	F.P. 7: 11: 97
Swenson, Mrs. Anna	B.C. 3: 4: 23
Swenson, Miss Violet	B.C. 3: 4: 23
Swenson, Miss Dorothy	B.C. 3: 4: 23
Swenson, Mr. Geo. A.	F.P. 4: 1: 23
Swenson, Alfred C.	F.P. 4: 1: 23
Swenson, Anna L.	F.P. 4: 1: 23
Sykes, Miss Carrie L.	B.C. 6: 22: 97

Talbot, Dr. and Mrs. Wm.	F.P. 10: 4: 91—F.P. 11: 1: 91
Talbot, Mr. Richard B.	F.P. 3: 4: 17
Taylor, Mr. and Mrs. Edwin A.	B.C. 11: 6: 21
Taylor, Miss Evelyn C.	F.P. 4: 16: 22
Taylor, Mr. and Mrs. Francis H.	C.F. 4: 8: 17—B.C. 4: 8 17
Taylor, Mr. and Mrs. George B.	B.C. 3: 27: 21
Taylor, Mr. G. Ellsworth.	B.C. 3: 27: 21
Taylor, Mrs. Loretta M.	C.F. 11: 2: 19
Taylor, Ralph J.	F.P. 4: 20: 24
Taylor, Elvin A.	F.P. 6: 5: 27
Teats, Mrs. Nellie.	C.F. 3: 27: 21
Teeter, Dr. and Mrs. Chas. E.	B.C. 5: 2: 97—B.C. 6: 2: 01
Thomas, Mrs. Lizzie.	B.C. 10: 4: 25
Thomas, Mrs. Marion.	1: 4: 25
Thomson, Mr. Leonard.	F.P. 4: 4: 15
Thompson, Miss Nellie.	B.C. 6: 5: 10
Thompson, Mr. Argo.	F.P. 3: 14: 20
Thompson, Mr. Theron.	F.P. 3: 27: 21
Thompson, Miss Helen.	F.P. 3: 27: 21
Thornell, Miss Evelyn.	B.C. 10: 6: 07
Thorn, Dr. Allen.	F.P. 11: 5: 11
Tice, Mrs. Florence E.	B.C. 2: 4: 23
Tiffany, Mrs. Mabel A.	B.C. 11: 7: 26
Tiffany, Miss Ruth.	B.C. 11: 7: 26
Tiffany, Mr. Kenneth.	B.C. 11: 7: 26
Titus, Mrs. Eloise D.	F.P. 7: —: 75
Titus, Miss Mary F.	B.C. 12: 7: 90
Titus, Miss Ida M.	B.C. 12: 7: 90
Tolson, Mrs. Clara B.	B.C. 12: 6: 03
Toms, Mrs. Eliza J.	B.C. 10: 3: 97
Toms, Miss Gussie.	B.C. 3: 27: 21
Townley, Mr. and Mrs. Clarence B. L.	B.C. 1: 4: 25
Tretheway, Mrs. Emma L.	B.C. 5: 8: 10
Tretheway, Miss Martha V.	B.C. 5: 8: 10
Turton, Mr. and Mrs. Alfred.	B.C. 10: 4: 14
Turton, Miss E. Ruth.	C.F. 3: 7: 26
Turton, Miss Maria.	B.C. 10: 4: 14
Tyndall, Mrs. Clara J.	B.C. 5: 2: 20
Ulmer, Mr. and Mrs. James E.	B.C. 7: 11: 15
Ulrich, Mr. and Mrs. Horace W.	C.F. 4: 20: 24
Ulrich, Mr. Ben.	F.P. 4: 20: 24
Van Allen, Mrs. Lucile B.	B.C. 12: 2: 17
Van Benschoten, Mrs. Jennie C.	B.C. 11: 6: 21
Van Benschoten, Mr. Harry.	B.C. 11: 6: 21
Van Benschoten, Miss Edna.	B.C. 11: 6: 21
Van Benschoten, Mr. Lester.	B.C. 11: 6: 21
Van Benthuysen, Miss Susan M.	B.C. 2: 26: 11
Vanderbilt, Mr. Leslie L.	F.P. 1: 5: 08
Vanderbilt, Mr. and Mrs. Lewis.	F.P. 10: 6: 01
Vanderhoff, Mrs. Elsetta.	B.C. 4: 6: 19
VanDerveer, Mr. Chas. E.	F.P. 1: 5: 13
VanderVeld, Miss Jeannette.	F.P. 3: 27: 21
VanderVeld, Mr. Leonard.	F.P. 6: 7: 25
Van Deusen, Miss Anna.	B.C. 7: 4: 20
Van Deusen, Miss Helen M.	F.P. 4: 4: 26
Van Deusen, Miss Katherine.	F.P. 4: 4: 26
VanDewalker, Miss Antoinette.	B.C. 2: 7: 26
Van Doren, Theodora.	F.P. 4: 4: 26
Van Horne, Mrs. Leah.	F.P. 9: 12: 86
Van Houten, Miss Jennie A.	B.C. 3: 27: 21
Van Natta, Miss Jennie.	B.C. 4: 1: 23

Van Ness, Mrs. Carrie	F.P. 7: 11: 97
Van Ness, Mrs. Mary E.	B.C. 5: 1: 98
Van Ness, Miss Hazel	F.P. 6: 4: 05
Van Syckle, Miss Jane	B.C. 7: 7: 89
Van Syckle, Miss Anna	B.C. 7: 7: 89
Van Voris, Mr. and Mrs. Everett W.	B.C. 11: 5: 99—F.P. 1: 4: 03
Veale, Miss Ella	F.P. 3: 7: 15
Verrier, Mr. and Mrs. David M.	C.F. 6: 4: 22
Versteege, Mrs. Edna A.	3: —: 26
Vincent, Mr. and Mrs. Chas.	B.C. 6: 5: 27
Vincent, Mr. Wesley F.	C.F. 4: 4: 26
Virtue, Mr. and Mrs. Lincoln A.	B.C. 1: 3: 08
Virtue, Mr. Allen	F.P. 4: 4: 15
Virtue, Miss Claire	F.P. 3: 7: 15
Voos, Mr. Frederick	F.P. 3: 27: 21
Voors, Miss Mary	C.F. 4: 20: 24
Vreeland, Mr. Clarence E.	B.C. 7: 2: 16
Vreeland, Mrs. Eva	B.C. 4: 23: 16
Vreeland, Miss Edith	F.P. 3: 5: 16
Vreeland, Mr. Chas. W.	F.P. 3: 31: 18
Vreeland, Miss Helen	B.C. 3: 1: 25
Wade, Mrs. Alice	B.C. 9: 9: 06
Wager, Mrs. Grace	B.C. 2: 1: 14
Wagner, Mr. and Mrs. H. Frank	B.C. 4: 20: 24
Waldron, Mr. and Mrs. Robt. R.	B.C. 11: 7: 20—B.C. 7: 6: 19
Walker, Mrs. Clara	C.F. 4: 12: 25
Walker, Miss Jessie	B.C. 4: 12: 25
Walker, Mr. Fred L.	B.C. 6: 1: 19
Walker, Mrs. Grace	F.P. 9: 12: 86
Wall, Mrs. Margaret	11: 1: 25
Wallace, Mr. Richard W.	C.F. 4: 12: 25
Walls, Mr. and Mrs. Chas. A.	C.F. 5: 1: 27
Walsh, Dr. and Mrs. Jos. R.	C.F. 4: 4: 15—B.C. 11: 2: 24
Walter, Mr. and Mrs. Gordon M.	F.P. 3: 5: 11
Walters, Mrs. Louisa	B.C. 2: 3: 95
Warner, Mrs. Minnie M.	B.C. 12: 3: 95
Warner, Miss Jennie A.	B.C. 4: 20: 19
Warren, Mr. Edw. V. Jr.	B.C. 4: 17: 27
Warrick, Miss Essie B.	B.C. 10: 5: 24
Waterfield, Miss Sara T.	B.C. 2: 4: 12
Watson, Mr. Robert	F.P. 3: 27: 21
Wattles, Mrs. Maud S.	B.C. 2: 6: 21
Weber, Mrs. Margaret W.	F.P. 6: 5: 10
Weise, Mr. and Mrs. Fred'k.	B.C. 7: 6: 24
Weise, Miss Arlene	F.P. 4: 20: 24
Weise, Paul	F.P. 4: 17: 27
Wellinghaus, Mrs. Jeannette K.	C.F. 11: 5: 22
Wells, Mr. and Mrs. George I.	C.F. 4: 12: 25—B.C. 4: 12: 25
Wells, George F.	F.P. 4: 12: 25
Wells, Wm. H.	F.P. 4: 12: 25
Wesley, Miss Minnie E.	B.C. 4: 4: 26
Wesson, Mr. and Mrs. George A.	F.P. 10: 2: 04
Westervelt, Mrs. Ella J.	B.C. 3: 13: 10
Westervelt, Miss Mabel H.	B.C. 3: 13: 10
Westervelt, Miss Evva D.	B.C. 3: 13: 10
Westervelt, Mr. and Mrs. Frederic	B.C. 2: 4: 23—B.C. 11: 1: 25
Westervelt, Miss Marion G.	B.C. 11: 1: 25
Westervelt, Mr. Frederic, Jr.	B.C. 11: 1: 25
Wheeler, Mrs. Etta	B.C. 5: 6: 23
Whigam, Miss Charlotte	B.C. 6: 3: 23
White, Mr. and Mrs. J. W. H. and Robert H.	B.C. 5: 1: 27
Whitehead, Mrs. Cecilia W.	B.C. 10: 2: 10

Whitt, Miss Kathleen	B.C. 11: 4: 23
Wickstrand, Mr. and Mrs. Gustav	C.F. 4: 8: 17
Wickstrand, Miss Florence	C.F. 6: 7: 25
Wickware, Mr. and Mrs. Milton J.	3: 4: 23
Wilkins, Mrs. Annie R.	F.P. 11: 5: 05
Wilkins, Mr. Edwin C.	9: 16: 95
Williams, Mr. Edwin T.	F.P. 10: 5: 13
Williams, Mrs. Florence E.	B.C. 2: 1: 20
Williams, Mrs. Frieda	B.C. 4: 12: 25
Williams, Mrs. Laura	B.C. 10: 5: 19
Williams, Lillian M.	F.P. 4: 20: 24
Williams, Marion E.	F.P. 4: 20: 24
Williams, Elaine F.	F.P. 3: 14: 20
Wills, Mr. and Mrs. John M.	B.C. 11: 2: 19—B.C. 6: 7: 25
Winkler, Mr. and Mrs. Louis	B.C. 4: 20: 24—C.F. 4: 20: 24
Winne, Mrs. Mary E.	B.C. 6: 5: 20
Wintermute, Mr. Harry A.	B.C. 2: 5: 05
Wintermute, Mr. Paul S.	F.P. 6: 5: 19
Wintermute, Mr. Russell	F.P. 3: 27: 21
Winters, Mr. and Mrs. Ernest A.	B.C. 4: 16: 22—C.F. 3: 27: 21
Wolf, Mr. Raymond	F.P. 3: 1: 14
Wolfe, Miss Olivia	F.P. 3: 26: 76
Wolverton, Mr. and Mrs. Isaac L.	C.F. 5: 6: 23—B.C. 5: 6: 23
Wood, Mr. Elmer E.	B.C. 7: 3: 87
Wood, Miss Elizabeth	F.P. 11: 7: 15
Wood, Mr. Philip T.	F.P. 12: 3: 16
Wood, Mr. and Mrs. P. T.	B.C. 7: 3: 87—B.C. 2: 5: 88
Wood, Mr. Wm. W.	B.C. 10: 3: 26
Woodford, Mr. and Mrs. Wm. W.	B.C. 6: 6: 15
Woodhull, Miss Flora L.	F.P. 7: 7: 91
Woodruff, Mrs. Julia E.	B.C. 10: 6: 01
Woodruff, Miss Hattie	B.C. 8: 22: 97
Wortman, Miss Gertrude L.	B.C. 2: 3: 95
Wortman, Mr. and Mrs. S. Frank	C.F. 5: 4: 13—B.C. 5: 4: 13
Wright, Mr. and Mrs. George	B.C. 6: 5: 04
Wright, Mrs. Sarah	C.F. 6: 4: 16
Wright, Mr. Horace	F.P. 11: 7: 15
Yard, Mr. and Mrs. Lawrence A.	C.F. 6: 5: 27
Yard, A. Lawrence	F.P. 6: 5: 27
Yemm, Mr. and Mrs. George W.	B.C. 4: 1: 23
Yemm, Miss Willette A.	B.C. 4: 1: 23
Yordy, Mrs. Florence M.	B.C. 3: 14: 20
Youngs, Mrs. Ruth A.	B.C. 3: 7: 26
Zamboni, Miss Margaret	F.P. 3: 5: 16
Zamboni, Miss Hilda	C.F. 3: 31: 18
Zeiger, Mrs. Dorothy	F.P. 4: 23: 16

NON RESIDENT—INACTIVE MEMBERS

Allen, Mr. Arthur W.	C.F. 6: 4: 16
Albretsen, Mr. and Mrs. Arthur	B.C. 6: 4: 21
Anderson, Mr. Oscar E.	B.C. 10: 4: 14
Applin, Mr. George	B.C. 3: 5: 22
Atkins, Mr. and Mrs. Richard G.	C.F. 7: 7: 18
Applin, Mr. Wm. F.	C.F. 11: 7: 20
Barrett, Mr. and Mrs. Holmes K.	B.C. 5: 6: 23
Berry, Mrs. Gladys A.	B.C. 1: 4: 20
Bond, Mrs. Emma I.	B.C. 5: 4: 13
Boutillette, Mrs. Etta M.	F.P. 3: 7: 15
Boyce, Mrs. Eliz. A.	

Brabban, Mrs. Louise	B.C. 12: 7: 24
Bush, Mr. Wm.	F.P. 10: 4: 91
Coburn, Mrs. Pearl R.	C.F. 1: 2: 21—F.P. 4: 23: 16
Crum, Mr. and Mrs. Norman R.	B.C. 11: 7: 86
Colmer, Mrs. Anna	F.P. 10: 2: 04
Colmer, Miss Mabel L.	B.C. 8: 19
Cooper, Mr. Harry C.	F.P. 3: 5: 16
Calame, Mr. Willard L.	B.C. 6: 4: 11
Cooley, Mrs. Lillian B.	B.C. 8: 1: 86
Collver, Mr. Chas.	F.P. 8: 14: 98
Craig, Miss Elizabeth	B.C. 6: 4: 22
Callow, Mrs. Bertha R.	B.C. 11: 1: 25
Derefeld, Mrs. Bessie M.	F.P. 7: 29: 06
Devaney, Mrs. Gertrude	F.P. 6: 15: 19
Drescher, Mrs. Adelaide	B.C. 4: 1: 23
Drescher, Miss Hazel A.	F.P. 4: 1: 23
Drews, Mr. and Mrs. Wm. H.	C.F. 3: 5: 22
Drews, Mr. Harold C.	B.C. 3: 6: 21
Duncan-Clark, Mrs. Mildred R.	B.C. 2: 1: 14
Emmons, Mrs. Sarah H.	F.P. 2: 26: 11—B.C. 3: 14: 20
Emmons, Mr. Edward N.	B.C. 1: 5: 08
Ferry, Miss Elizabeth	F.P. 2: 26: 11
Fielding, Mr. Franklin B.	B.C. 1: 6: 09
Fielding, Mr. Wm. H.	F.P. 1: 1: 22
Fleming, Mrs. Maude C.	F.P. 11: 6: 87
Fox, Miss Emily M.	F.P. 6: 15: 19
Francis, Mrs. Josephine C.	B.C. 5: 4: 19
Fisher, Mr. and Mrs. Chas. E.	F.P. 6: 1: 13
Fisher, Mr. Harry E.	B.C. 3: 7: 15
Frome, Mrs. Mary E.	F.P. 10: 1: 95
Fraser, Mr. Wm.	B.C. 5: 5: 07
George, Mr. and Mrs. Wm. J.	F.P. 1: 5: 07
George, Mr. Leighton	F.P. 11: 7: 15
George, Miss Helen	B.C. 4: 20: 19
Ginger, Mrs. Hildegarde	F.P. 10: 1: 95
Ginger, Miss Frances H.	B.C. 6: 1: 13
Greenberg, Mr. Wm. T.	F.P. 11: 7: 15
Gross, Mr. Wm.	B.C. 5: 8: 10
Haines, Mr. Wilbur A.	F.P. 12: 3: 16
Halleron, Miss Madeleine	B.C. 6: 1: 13
Harden, Mr. and Mrs. Ralph L.	F.P. 6: 6: 09
Hauer, Mrs. Vivian M.	F.P. 11: 7: 23
Herbert, Mr. and Mrs. Henry C.	C.F. 4: 20: 19
Herdman, Mrs. Katherine	B.C. 6: 1: 13
Hill, Mrs. Emma R.	F.P. 11: 7: 20
Hoagland, Mrs. Matilda	B.C. 5: 5: 07
Hoffmire, Miss Emma	F.P. 9: 23: 88
Hoffmire, Miss Ada	B.C. 5: 5: 07
Haggerty, Mrs. Lucilla	F.P. 10: 1: 95
Holman, Mr. Russell W.	B.C. 6: 7: 14
Harris, Mrs. Bertha	F.P. 6: 7: 14
Harris, Miss Susan S.	F.P. 11: 7: 15
Hoffman, Miss Margaret H.	C.F. 7: 11: 15
Johnson, Mrs. Ella A.	F.P. 12: 3: 16
Lackey, Mr. Edgar H.	
Lynch, Mr. Francis T.	

MacLaughlin, Mrs. Eunice H.	F.P. 3: 1: 14
Mac Neil, Mrs. Mary J.	C.F. 2: 6: 21
Mac Neil, Mr. David M.	C.F. 2: 6: 21
Magowan, Mr. and Mrs. Edwin B.	P.F. 10: 1: 05—F.P. 3: 3: 07
Mann, Mr. and Mrs. Jos.	C.F. 10: 5: 24—B.C. 10: 5: 24
Mann, Mrs. Mary	B.C. 2: 1: 14
Merrill, Mr. Wm.	B.C. 5: 5: 18
Monihan, Mrs. Mary W.	B.C. 11: 1: 08
Morgan, Mrs. Emma G.	B.C. 4: 1: 94
Morgan, Mr. Geo. H.	F.P. 12: 3: 16
Morgan, Mr. and Mrs. Wm. G.	B.C. 6: 6: 15
Morgan, Wm. A.	F.P. 4: 20: 24
Muir, Mr. and Mrs. Chas.	C.F. 12: 5: 20
Mulry, Mrs. Vera Z.	C.F. 6: 7: 25
Murry, Mr. and Mrs. Selbern	B.C. 7: 11: 15—B.C. 11: 5: 22
Mangas, Mrs. Mildred A.	B.C. 5: 6: 17
Noe, Mr. and Mrs. Edw. V.	B.C. 4: 1: 04
Nolta, Mr. and Mrs. Fred'k.	B.C. 11: 4: 23
Packer, Mrs. Louisa	B.C. 10: 3: 86
Pike, Mr. Earl	C.F. 3: 31: 18
Pinterich, Mr. and Mrs. Louis	C.F. 6: 3: 23—C.F. 6: 7: 25
Proft, Mr. and Mrs. Wm.	F.P. 2: 26: 11—C.F. 4: 23: 14
Rausch, Mr. Richard	B.C. 4: 1: 23
Reichert, Mr. Fred'k.	F.P. 4: 20: 24
Robinson, Mrs. Lulu J.	C.F. 5: 5: 18
Ransley, Mr. and Mrs. John W.	C.F. 9: 8: 18—F.P. 3: 6: 16
Rowland, Mr. and Mrs. Isaac E.	
Shanks, Mr. and Mrs. Alex. P.	B.C. 4: 12: 25—C.F. 2: 4: 17
Simonson, Mr. J. Wesley	B.C. 6: 6: 15
Slover, Mr. Edwin A.	F.P. 11: 1: 14
Slover, Mr. Chas. F.	F.P. 11: 1: 14
Snyder, Mr. and Mrs. Herbert C.	C.F. 1: 7: 17
Soper, Mr. Milton H.	B.C. 2: 1: 14
Stryker, Miss Caroline L.	F.P. 3: 27: 21
Stow, Mr. Wm. C.	B.C. 12: 6: 08
Scott, Mrs. Mary E.	Reinstated 2: 19
Scarlett, Mr. Andrew	F.P. 11: 4: 83
Sawyer, Mr. and Mrs. LeRoy R.	B.C. 12: 1: 18
Truscott, Mrs. Jennie	B.C. 4: 20: 24
Turnbull, Mr. and Mrs. Rowland W.	C.F. 4: 12: 25
Tichenor, Mrs. Lottie	B.C. 5: 85
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Vreeland, Mr. and Mrs. Leslie	C.F. 12: 2: 17
Van Ness, Mr. Geo. C.	F.P. 3: 1: 14
Van Valen, Mr. and Mrs. Malcolm	F.P. 4: 6: 14—B.C. 4: 6: 14
Van Valen, Mr. Malcolm, Jr.	B.C. 4: 6: 14
Wall, Mr. and Mrs. George	B.C. 11: 7: 20
Walter, Mr. Gordon M.	F.P. 12: 3: 16
Walter, Mr. Kenneth F.	F.P. 12: 3: 16
Weigel, Mr. and Mrs. Alex.	F.P. 11: 6: 10—F.P. 4: 1: 06
Wilson, Mrs. Dorothy P.	F.P. 4: 16: 22
Wood, Mr. Russell, T.	F.P. 10: 6: 01
Wood, Mr. Harry R.	B.C. 10: 3: 26
Whiting, Mrs. Edna H.	B.C. 1: 4: 20
Whitledge, Mrs. Etta B.	F.P. 10: 2: 10

Yard, Mrs. Minnie M.	B.C. 5: 2: 09
Yerkes, Mr. George B.	C.F. 7: 6: 24
Yerkes, Mr. Harold L.	B.C. 7: 6: 24
Yerkes, Mr. George R.	C.F. 2: 6: 21
Zeliff, Mrs. Rachel L.	F.P. 6: 6: 09
Zeliff, Miss Anna May	F.P. 11: 2: 14
Zeliff, Miss Mildred	F.P. 3: 6: 16
Zeliff, Miss Flora E.	F.P. 4: 1: 23

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